THE MISSIONARY

HERALD

AT HOME AND ABROAD

The Congregational Way EDITION

APRIL 1947

DEVELOPING CHRISTIAN LEADERSHIP

The Colleges of

THE CONGREGATIONAL CHRISTIAN COLLEGE COUNCIL

Believe in Christian Higher Education and Seek to Serve the Churches

The Congregational Christian Churches, assembled in General Council, reaffirm their historical purpose of offering a high quality of Christian education for young men and women of their parishes with the distinctive contribution which Christian colleges have to make to the lives of their young people, to the work of the church, and to human welfare. . . .

We recommend that our denomination assume increased responsibility for the financial support of its church-related colleges. . . .

Resolutions, Grinnell, 1946

★

Beloit College, Beloit, Wisconsin
Carleton College, Northfield, Minnesota
Defiance College, Defiance, Ohio
Doane College, Crete, Nebraska
Drury College, Springfield, Missouri
Elon College, Elon College, North Carolina
Grinnell College, Grinnell, Iowa
Illinois College, Jacksonville, Illinois
Knox College, Galesburg, Illinois
Marietta College, Marietta, Ohio
Northland College, Ashland, Wisconsin
Olivet College, Olivet, Michigan
Pacific University, Forest Grove, Oregon
Piedmont College, Demorest, Georgia
Ripon College, Ripon, Wisconsin
Schauffler College, Cleveland, Ohio
Yankton College, Yankton, South Dakota

OUR COMMON PRIVILEGE—TO SERVE THE VETERAN

The Church-Related College

IS IN FULL PARTNERSHIP WITH THE CHURCH IN THIS ENDEAVOR

The colleges of our fellowship exist not merely
to serve the Secular World
and supplement state and private
secondary schools

THESE AIMS must be the foundation:

A student centered program, "caring for persons"
A Christian orientation of subject presentation
A Christian example set by faculty and administration
A presentation of the purpose of life in Christian terms

DEFIANCE COLLEGE sets its course that it may become a CHURCH-RELATED COLLEGE in the full sense.

15% of our enrollment now comes from east of Ohio

Defiance College • • • Defiance, Ohio

Piedmont College

DEMOREST, GEORGIA

1897 1947

DEDICATED TO

THE BUILDING OF CHRISTIAN LEADERSHIP

Piedmont College Library

Piedmont College is dedicated to the training of youth in an enlightened Christian way of life—a definite need in these uncertain days ahead.

The Piedmont College Library serves both college and town. It is attractively located on a spacious tract that ultimately is to be the center of the college buildings. A commodious new class building, to be situated near this library, is one of the goals of Piedmont. Funds are needed for current maintenance, new buildings and additional endowment. In this, our Fiftieth Anniversary Commemoration, we ask your friendship and aid.

For Information and Literature

A. R. VAN CLEAVE, *President*

PIEDMONT COLLEGE • DEMOREST, GEORGIA

THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLIII APRIL, 1947 No. 4

Editor: ANDREW VANCE MCCRACKEN

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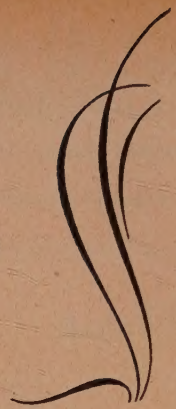
DEVELOPING CHRISTIAN LEADERSHIP



"Everybody," wrote Robert Louis Stevenson, "soon or late sits down to a banquet of consequences." And that is precisely the predicament in which our world finds itself today!

The troubles and the tragedies piled up before us are the inevitable consequences of the secularism and materialism which have characterized our western culture for three generations. And so critical is our situation that "we of this generation stand on the threshold of an era that may well see the death of our civilization."

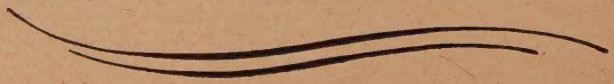
What is the answer? If the "solution" presented in this issue of *The Missionary Herald* seems an oversimplification, we hold that, although it may be a minimum statement, it is nevertheless fundamental and significant.

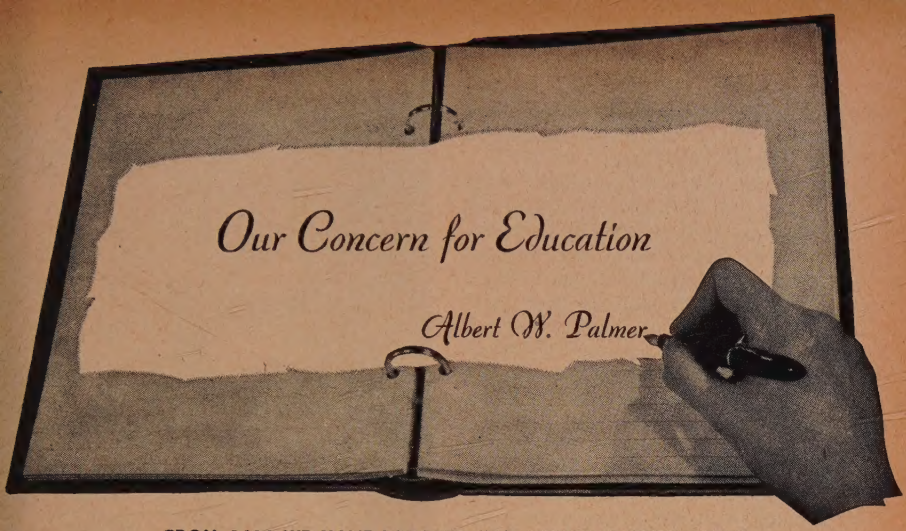
"Oh, for an Isaiah or a Saint Paul," calls President Truman, "to awaken a sick world to its responsibilities." "Only a new-found Christian leadership," wrote the sociologist, Charles A. Ellwood, "can save our civilization from going on the rocks."

In other words, one of our imperative needs is Christian leadership equal to the social, political, scientific and spiritual tasks which confront us. But as our western culture has abandoned the unique Christian conception of the meaning of life, it has developed an educational process which is concerned primarily with that which is "useful" and "practical."

Congregational Christians have believed from the day in 1636 when they founded Harvard College that the primary function of the "degree-taking process" has been to inspire spiritual leadership, to develop a sense of values, to plant and nourish a Christian sense of ends—in other words, to build Christian leadership adequate for the problems of the hour.

To that end, our institutions of learning and our churches—recruiting stations in the enlistment and development of young men and women in the service of mankind—must work more coöperatively together. Therefore, this special issue of our magazine is an appeal for a closer alliance between our churches and schools, and a much more generous support of the one by the other in this critical period.





FROM 1636 WE HAVE LABORED "TO ADVANCE EDUCATION"

If you were collecting impressive and important public inscriptions (and this might be an interesting hobby), you would surely want to include one from a gate at Harvard which states that the early New England colonists were moved to found that college in order "to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to our churches when our present ministers shall lie in dust."

That was in 1636 and marks the beginning in this country of our historic Congregational Christian concern for the development of Christian leadership.

HARVARD AND YALE

Both Harvard and Yale, founded in 1701, thus really began as theological seminaries—schools for the training of ministers. Personally I shall never forget the moving scene with which the historical pageant of Yale's bicentennial celebration in 1901 began. It represented the little group of Connecticut Congregational ministers, each with an armful of books from his own precious library, which he was donating for the founding of Yale College.

This concern for education was deep in the Puritan and Pilgrim tradition. Before the Mayflower sailed, Pastor John Robinson had preached an historic sermon in which he proclaimed his faith that God had "yet more light and truth to break forth unto them from his holy word." And the covenant of the church which had fled from Scrooby to Holland contained the promise to "walk together in all the ways of the Lord made known, or to be made known, unto them." No wonder they felt the need of assuring themselves of a literate and educated ministry. Religion for them was not just an emotional glow—it was an intellectual expectancy and a high quest for truth, as well.

AMHERST AND WILLIAMS

As time went on it came to be realized that educated Christian men were needed for the other professions also, and for wise community leadership. And so more colleges were started to meet a felt need: Dartmouth (1769), Williams (1793), Bow-

doin (1794), Middlebury (1800) and Amherst (1821), to name them in the order of their founding.

It is an interesting fact that, though all these colleges were founded to serve both the church and the community, they were not in any narrow sense church colleges. They were Christian in impulse and purpose but not ecclesiastically controlled. Their church relationship was spiritual, not legal. The term academic freedom was not used but the root idea was there.

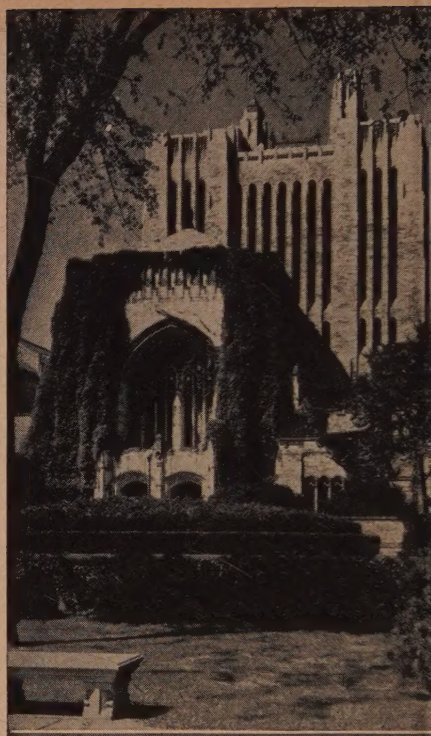
HOLYOKE AND WELLESLEY

Congregationalists contributed, a little later, another creative idea to higher education, namely, that it should be available for women as well as men. In the early nineteenth century Mary Lyon pioneered at So. Hadley (1837) "a permanent institution consecrated to the training of young women for usefulness—designed to furnish every advantage which the state of education in this country will allow." Wellesley College (1870) and Smith (1871) followed.

All the rest of the country is indebted to the pioneering educational spirit of New England Congregationalism for this pattern of church and college—consecrated to the development of Christian leadership. And it followed the covered wagon out into the Middle West, across the plains, over the Rockies and on to the Pacific Coast and to Hawaii.

NORTHWEST TERRITORY

One picturesque illustration of the transplanting of this educational ideal was in the founding of Marietta, Ohio, in 1788—the first permanent Anglo-Saxon settlement in the Northwest territory. Why these New Englanders named their colony after the Queen of France is a mystery to me, but there is nothing mysterious about



the fact that, by 1835, Marietta College had evolved out of Muskingum Academy, which these Congregationalists founded in 1797.

The Congregational Christians of the Middle West added their own distinctive contribution to American higher education by making most of their colleges coeducational—open to both men and women. Two Ohio colleges, Antioch, in the south, founded by the "Christians," who later joined forces with the Congregationalists, and led by the great educational genius, Horace Mann, and Oberlin, in the north, opened their doors on equal terms to men and women. This idea that young people could and should be educated together in the same classes spread throughout the West, from motives of economy, and because of a growing conviction that it was a normal and wholesome way for young people to be educated.

West of the Alleghanies there grew up two great systems of college education, the earlier and still surviving one of small colleges, usually planted and fostered by some religious denomination, and, a little later, the great state universities and also the state teachers and agricultural colleges. There was work enough for all to do, and, in certain ways, they stimulated one another. Some of the universities had been founded as church-related colleges, which were then taken over by the state or, later, by the city. The University of California, for example, existed for ten years, from approximately 1855 to '68, as a Congregational college before it was made the state university. Fairmount College and Washburn College, now reconstituted as municipal universities, were first of all Congregational colleges.

Left, Sterling Memorial Library at Yale, which was founded by Congregationalists in 1701. Below, Severance Hall at Carleton College

C.C.C.C.

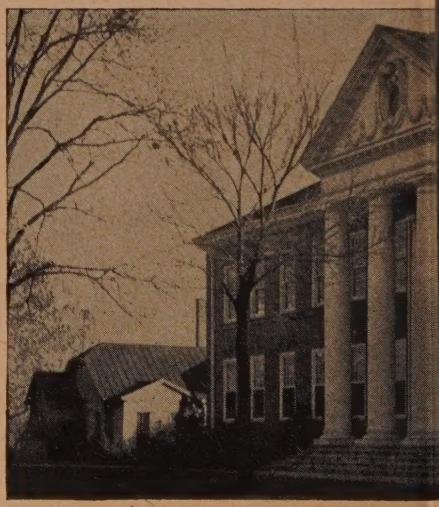
Among other institutions which are thriving as church-related colleges and which were founded under Congregational Christian auspices are sixteen which now constitute the Congregational Christian College Council. They have accepted recently the invitation of our Board of Home Missions to reaffirm their historical denominational relationship by affiliating themselves with our Division of Christian Education. These seventeen colleges are: Beloit (1846), Carleton (1866), Defiance (1885), Doane (1872), Drury (1873), Elon (1889), Grinnell (1846), Illinois (1829), Knox (1837), Marietta (1835), Northland (1892), Olivet (1844), Pacific University (1849), Piedmont (1897), Ripon (1851), Schauffler (1886) and Yankton (1881).

The relation of the colleges to world-wide missions has been vital and important. What many people forget today is that foreign missions

Our church colleges seek "to make the total experience of the student a Christian experience"

started as a youth movement. It was five young men, students in Williams College, who held the famous haystack prayer meeting out of which our American Board of Commissioners for Foreign Missions developed. It was a student at Yale who found Opukahaia—the young Hawaiian boy who was concerned for teachers for the Sandwich Islands. Born of a college ancestry, it was almost inevitable that the American Board should, in its turn, become a founder of schools and colleges the world around. There is not room here even to list them all, but some of them, like Robert College at Istanbul, Madura College in India, Yenching, founded in collaboration with other denominations in North China, and Kobe and Doshisha in Japan have become world famous.

One striking, though minor, illustration may be found in Hawaii. Here the early missionaries saw the need of combining education with self-support. So they founded Lahaina-luna Seminary where the boys studied half of each day and worked the other half at useful crafts, thus starting a manual training school long before so-called modern



graduate of one of our mission colleges in
received her M.A. from Radcliffe and is
aring to return to teach the blind of India

progressive education was dreamed of. This was done under the leadership of Richard Armstrong, a missionary of the American Board. His son, Gen. Samuel T. Armstrong, commanded Negro troops in the Civil War and, under Congregational auspices, founded Hampton Institute in Virginia for the education of ex-slaves after the war was over, using the methods of manual training his father had developed in Hawaii. At Hampton, Booker T. Washington, founder of Tuskegee Institute, was educated. What better illustration could be found of the inter-relation of missions and education both at home and abroad?

Congregationalism, since long before the Civil War, has had an admirable record of concern for the emancipation and education of the Negro through our American Missionary Association, which was founded

Left, a building on LeMoyne campus and, above, a glimpse of the campus of Dillard

in 1846. As Dr. Gaius Glenn Atkins has stated in the January issue of *The Missionary Herald*, its missionaries "were fearless—dreamers of a new human order, accepting social ostracism as the dust of their day's work. Their schools were pathetically poor at first; but their students were men and women for whom Lincoln had broken down bolted doors." All in all, the A.M.A. founded over 500 schools and colleges, most of which have now been turned over to local boards of education or independent boards of trustees.

STUDENT LIFE DEPARTMENT

When I was a student at the University of California, I discovered that there were more Congregational students on the campus than there were collectively at our denominational college in that state, and I wondered why the Congregational setup did not provide more religious leadership for state universities. Other people have wondered about that too. The Student Life Department of our Christian Education Division is now a partial answer to the growing need for religious leadership in secular universities. We must follow the young people of our churches wherever they choose to go —follow them and serve them.

All the earlier colleges were really theological seminaries. But early in the nineteenth century the churches awakened to the need of more intensive specialized training for their future ministers. The existing two methods of theological education, that of graduate reading done under faculty guidance or apprenticeship under some eminent minister, had proven inadequate. As a result of dissatisfaction with these modes of theological training, seminaries and departments of theology were organized. Andover, our pioneer seminary, was founded in 1807. This was followed by the establishment of Bangor, in 1814, to serve the home missionary needs of Maine. In 1822 Yale Divinity School was founded as a separate unit from Yale College. Other seminaries followed in succession: Hartford developed a few years later, in 1834, as supposedly a corrective of the Yale theology, then esteemed too liberal; Oberlin, in 1835, and Chicago, in 1855, both originated to serve the needs of the Middle West; in the South the theological department of Howard University looked to an educated ministry among the Negroes and Atlanta Theological Seminary to the theological education among the white constituency; and in the West the Pacific Theological Seminary was established at Oakland, California, in 1866—later to become the Pacific School of Religion at Berkeley. Last of all came the Yankton College School of Theology, established at Yankton, South Dakota, in 1932.

GENEROUS SUPPORT

Such a record of sustained concern for education is of the very essence of our Congregational Christian heritage. There are those who say that it will not die out, but I say that it must not die out—in view of the need of our world for Christian leadership. Our heritage should inspire us of the Congregational Christian churches and colleges to meet the new needs and the growing demands of our day in a spirit of high devotion to and generous support of our on-going task of Christian education.

Dr. Palmer is President Emeritus of our Chicago Theological Seminary, and Moderator of our General Council.

Illustrations, pages 4 and 5, courtesy of Yale University, Carleton College; pages 6 and 7, Oberlin College, LeMoyne College and Dillard University.

94,774 STUDENTS IN SCHOOLS AND COLLEGES OVERSEAS

Congregational Christians have reason for gratitude in the fact that the "little red school house" was alongside the "meeting house" from early colonial days in America. It was not otherwise in our work overseas. The American Board's first mission was established in western India in 1813. William E. Strong in his "Story of the American Board" writes: "As soon as a little knowledge of the language had been gained, parts of the New Testament were translated, and with a press from Calcutta and a printer gained by the transfer of a new missionary from Ceylon, portions of the scriptures were printed and scattered wherever opportunity was found. At the same time free day schools using the vernacular were started. Within three or four years twenty-five such schools were in operation, with some 1,200 pupils, at a cost of only $11 a month for 100 boys."

EDUCATED LEADERS

A study of the early years of any of the missions would reveal a similar story of pioneering and of growth, for every missionary realized that there could not be a strong Christian church and community without an educated leadership and general education as well. At first boys and young men were the students but it soon became clear that education of girls and women was equally essential, for an uneducated womanhood could be only a down-drag upon the church and community.

NUMBER OF SCHOOLS

The story of the development of the educational program is a fascinating one but can be given only in summary here. The level of education rose steadily and naturally. It attained greater scope and variety. The latest annual report of the American Board states that we now have ninety-three kindergartens, 1,072 primary and elementary schools, forty-nine secondary and middle schools, five industrial schools where agriculture, trades or both are taught; fourteen normal and training schools, eight colleges and eight theological schools. During the war years it has been impossible to gather statistics from some areas but even so we can report a known enrollment of

not less than 94,774 students.

In addition to these we have a substantial share in twenty-six union institutions including such well-known ones as Yenching University in Peiping, Wilson College in Bombay, Women's Christian College in Madras, St. Christopher's Training College (for women) and Meston Training College (for men) in Madras, the Christian Medical College in Vellore, India, and Stillman University in Dumaguete, Philippine Islands. In the India and China institutions the work is "union" with as many as twelve or even more American and British mission boards.

Relations with governments are very important in nearly all of the areas where we are at work. In British areas—India, South Africa, Southern Rhodesia—the governments for many years left the general education of the people to the missions rather than to assume responsibility for it. In recent decades, however, governments have taken

Upper left, the School of Religion at Yenching University. Lower left, chapel at American College at Madura in India. Christian students in China (center) rest between classes as here in America

ht, boys and
ls of Africa
ive at one of
Primary mis-
schools for
dy under di-
tion of Ameri-
Board teach-
Lower right,
Muslims who
end our college,
dura, India

an increasing responsibility for education. In these areas "government grants" have been made to aid the mission schools, and, speaking generally, these grants have not been a handicap. Conformity to a government standard curriculum, however, has sometimes irked missionaries who wished to do experimental work along fresh educational lines.

Growing nationalism affects education. As India, for example, develops as a self-governing nation what will her attitude toward education be?

She may assume full responsibility for education at least in the elementary grades, just as modern Turkey has done. Nationalism has its effect also upon religious teaching in the schools. In Turkey there has been a complete separation of "church and state" in the educational program. There may be no religious teaching

in any school, whether it is Moslem, Jewish or Christian. In other areas the "conscience clause" is in effect, and no student may be required to attend a class or worship period where a religion different from that of his parents is observed. This regulation has just become effective in Syria, now an independent Moslem state following the years of the French Mandate.

MISSION PIONEERING

It is inspiring to recall how much educational work is going on in the world today which began in missionary pioneering. A missionary of the American Board started the kindergarten movement in Bulgaria. It became a part of the government system and even now, we understand, a training school for kindergarten teachers is functioning in the Board's Community House in Sofia to which we are not yet permitted to return our personnel. Several of the great educational institutions in the Near East started as mission schools. Robert College in Istanbul was started by Cyrus Hamlin, a missionary of the American Board, but immediately had its own Board of Trustees. The Istanbul Woman's College of today developed from our Home School for Girls. The American University of Beirut, probably the most influential educational institution in the whole Near East, was opened in 1864 by Daniel Bliss, an American Board missionary. We can rejoice that the pioneering efforts of missionaries have brought such great results in institutions which have a broader base of support than a mission board could have provided.

In every area where the American Board has worked since 1813 a traveler today would see the results of decades of Christian education. Pastors, teachers, doctors, nurses,

"On your mark"—"get set"—"Go!" Girls at our Pierce College, Athens, enjoy track sports

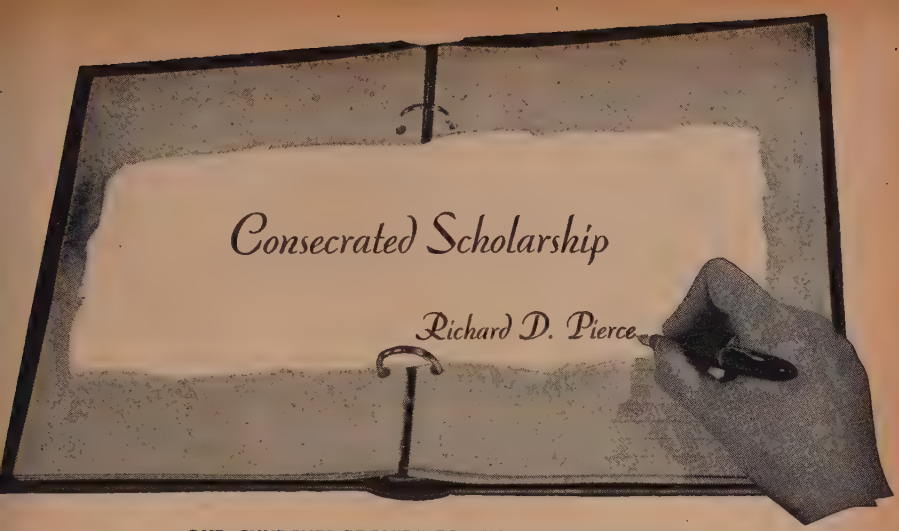
are working shoulder to shoulder with the American personnel. In many instances the national leaders have taken the positions of chief responsibility and the missionaries work under them. Graduates of our educational institutions often hold important positions in government, business or professional life, and there bear their faithful witness to Christian principles.

PRESENT PROBLEMS

At the present time we are confronted with very great problems of rehabilitation in many schools and colleges for which we as Congregational Christians are responsible. In Japan Doshisha University and Kobe College have suffered damage and the Matsuyama Girls School lies in ruins. In devastated areas of China, the Philippines, Micronesia and Greece fruitful educational work which has been interrupted must be reopened, plants reconstructed, and personnel reinforced. The educational opportunities we can provide were never more earnestly desired than they are now in these lands overseas.

Miss Emerson is a Secretary of our American Board for Foreign Missions.

Illustrations, pages 10 and 11, courtesy of the Associated Boards for Christian Colleges in China; page 12, Pierce College.



OUR CHURCHES PROVIDE FOR "A LITERATE MINISTRY"

The founders of our churches of the Congregational Christian polity in this country were insistent upon an educated ministry. The Puritan respected and encouraged learning.

It has been proven that of the 1,586 ministers who occupied Congregational pulpits in New England prior to the American Revolution ninety-five per cent held college degrees. In fact, Harvard College was founded in 1636 with the express purpose "to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in dust."

COLONIAL PERIOD

Theological education in the colonial period, however, was largely tutorial. A young man would take his arts degree at Harvard or Yale and then either remain on for another year or two as a graduate student reading under faculty direction or else betake himself to some eminent parish minister and seek admission into his home. In the latter case, he would proceed to read the older man's books of theology, study his parish and pulpit methods, perhaps marry one of his daughters (eventually thereby inheriting some of the books), and, after he felt himself adequate to the task, seek out a pulpit.

GRADUATE STUDIES

Neither of these methods of theological education proved too satisfactory. The resident graduate on the college campus appears to have been largely on his own with very little supervision from the faculty. The only advantage of "being in residence" was the presence of the college library which in those days was virtually a theological collection. On the other hand, the domestic tutorial system depended too much upon the ability of the individual master.

The Congregationalists were among the first to realize the limitations of these two methods of theological preparation. Although the most notable domestic tutors like Edwards, Hopkins, and Emmons were men of large stature and put out well prepared candidates, it became more and more apparent that this one-man theological seminary technique had

Students of China, the Philippines, Egypt, India, Japan, joins hands at Chicago Seminary with Mr. Cashman, Bus. Manager of the C. T. S.

serious limitations. The logical move would have been to expand the resident graduate program in connection with the existing colleges, providing a full seminary curriculum beyond the arts degree. But theological controversy had divided the churches and the college at Cambridge was suspected of heresy. To establish a seminary in connection with Harvard would have hastened the death of the already stricken Calvinism. A new stronghold for orthodoxy must be found and buttressed against the new modernism.

This new citadel was Andover

Left, Graham Taylor Hall, Chicago Seminary. Below, Bosworth Hall, Theology, Oberlin, Ohio

Above a view of Pacific School of Religion, Berkeley. Right, Christmas play, Andover Newton Theological School, Newton Centre

Theological Seminary, established at Andover, Massachusetts, in 1807. The first Congregational seminary started upon its career with a fabulous endowment for those days and an even more fabulous creed for these days. Time, however, was to reduce the endowments to a less fabulous figure, and the courts were to reduce the creed to something less than the extravagant Calvinism of the founders. Founded in direct opposition to the liberal theology at Harvard College in 1807, exactly one hundred years later it removed to Cambridge and became affiliated

Marquand Chapel located in the Sterling Divinity Quadrangle of the Yale Divinity School

with the University. Subsequently it was found that the Seminary Statutes were at variance with the articles of affiliation and in 1931 the Court modified the Statutes to permit an affiliation with the Baptist Seminary at Newton Centre. Here the Andover Theological Seminary continues its work under the affiliate name of Andover Newton Theological School.

The second seminary to be established by the Congregationalists was at Hampden, Maine, in 1814. Unlike Andover it was designed largely for men without collegiate training. It removed in a short time to Bangor where it has sustained a notable and effective work.

HARVARD AND YALE

The two Congregational Colleges, Harvard and Yale, established distinct departments of theology in 1816 and 1822 respectively.

The polemics of the Yale faculty of theology, especially those of Nathaniel W. Taylor, so divided the Congregationalists of Connecticut that in 1834 a theological seminary was established at East Windsor to expound the doctrines of Dr. Taylor's opponent, whose name was Bennett Tyler. Eventually this seminary found its way to Hartford, where in recent years it has effected affiliations with two other theological institutions under the name of the Hartford Seminary Foundation.

Oberlin opened a theological department in 1835 to help provide theological education for the ministers settling in the West. This task was further expedited by the founding of Chicago Theological Seminary in 1855, which was organized by delegates of Congregational Christian churches from six states in the vicinity of Chicago.

The close of the Civil War brought a quickened interest among Congregationalists in the education of the Negro. At first the work was largely confined to the organization of elementary and secondary schools, but the plan came also to include collegiate instruction. The theological department of Howard University testifies to the concern which our churches have had for an educated ministry among our Negro constituency. Our Southern white churches are served by the Atlanta Theological Seminary in conjunction with Vanderbilt University at Nashville, Tennessee.

Founded by Congregationalists in 1866, Pacific School of Religion has been interdenominational since 1912.

Our youngest theological institution is the Yankton College School of Theology in Yankton, South Dakota. It was established in 1932 by the merger of Redfield and Yankton Colleges.

LIBERAL OUTLOOK

The Congregational Christian churches of this country list nine affiliated seminaries in their yearbook. These institutions are not in most instances exclusively Congregationalist either in control or policy. In fact, Congregational schools attract students from many denominations and backgrounds because of their broad sympathies and liberal outlook. It is doubtful whether any denomination can point with greater satisfaction and confidence to its seminaries than can the Congregational Christian to its nine institutions scattered throughout the land.

Dr. Pierce is Associate Librarian at our Andover Newton Theological School and a professor of Church History.

Illustrations, pages 14 and 15, courtesy of The Chicago Theological Seminary, the Pacific School of Religion, Oberlin Graduate School of Theology, Andover Newton Theological School and the Yale Divinity School.

THE STORY OF OUR SEVENTEEN CHURCH-RELATED COLLEGES

The genius of our Congregational Christian forefathers for founding church-related but independent and autonomous Christian colleges is one of the wonders in mankind's struggle up the long road to enlightenment.

"After God had carried us safe to New England, and we had builded our houses and reared convenient places for God's worship, one of the next things we longed for and looked after was to advance learning," states the record. Their scheme of community building required first the churches to preach the doctrine and then the schools to make the doctrine work.

WESTWARD HO!

From that humble beginning, there has burst forth from the historic "Congregational Way" a series of educational meteors speeding across the continent from east to west—settling in the most strategic spots to burn, in most part, with increased power, spreading the light.

You know the names of many of these colleges—Marietta and Defiance in Ohio; Carleton in Minnesota; Beloit in Wisconsin; Doane in Nebraska; Drury in Missouri; Grinnell in Iowa; Illinois College and Knox in Illinois; Elon in North Carolina; Olivet in Michigan; Pacific University in Oregon; Yankton in South Dakota; and many others too numerous to list here.

DEVELOPING LEADERS

More than seventy-five such institutions were founded by the Pilgrim frontiersmen as our nation spread from ocean to ocean. Their purpose, whether stated by the founders of Oberlin or Pomona or Rollins was always the same: to establish a character-building process dedicated to the high aim of developing Christian leadership and bringing to bear the power of the Christian religion upon the developing personality.

But many of these meteors did not become fixed centers of light, and died out with changing circumstances. Tabor College in Iowa, for example, did magnificent work for many generations and piled up an astonishing record for producing missionaries for the foreign field, in addition to developing a host of other leaders who made their mark in other fields. Fairmount and Washburn in Kansas, with

great records, were caught in the midst of growing cities and became municipal universities. In addition, many teachers' colleges and several state universities trace their origin to Congregational Christian incorporators. Consistent with a long-established principle, our ministers and laymen labored in behalf of the "American Dream" in preference to selfish denominational interests.

The building of these church-related schools and colleges has had a vital and far-reaching effect upon our American way of life:

1. For more than two centuries our church-related colleges offered more than eighty per cent of the available higher education in America.

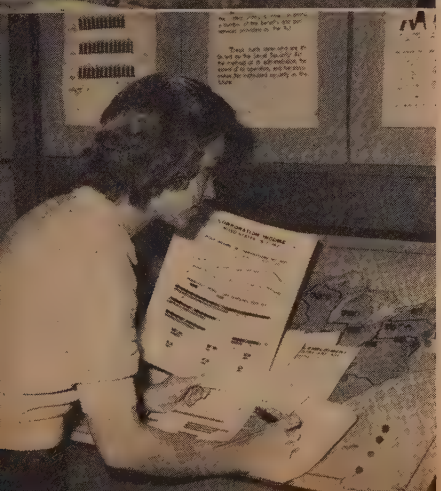
2. They gave our growing nation "a cultural tone unique in the history of civilization—their low towers were guide posts to opportunity and their doors opened upon the boundless future of America."

3. They furnished many faculty members for state and private schools, thus making their mark upon the total cultural growth of all sections of our country.

4. And most important, they sent out into the world young men and women characterized by a width of scope and a sense of perspective, by a Christian standard of values and a driving Christian motivation. There has always been a place in our world for such people.

Today, there are seventeen of these

Pictured on these pages are some of the values and activities of such church-related colleges as Schauffler, Defiance, Piedmont, Doane, Knox, Beloit, Carleton, Drury, Elon, Marietta, Northland, Olivet, Pacific U., Ripon and Yankton. At the center is an illustration from Knox College in Galesburg of the small classes and individual attention characteristic of all these colleges. Lower right, a group from Schauffler on a hike



Congregational Christian colleges which acknowledge publicly their ancestral origin and are renewing and revitalizing their historic church relationship. These colleges constitute our Congregational Christian College Council—whose purpose is "to further the effectiveness of service to the churches, and to promote a heightened degree of understanding, counsel and sustaining support toward the colleges within the general organization of the churches."

At the meeting of the General Council in Grinnell, Iowa, June 18–25, 1946, seminars were held to discuss "The Place of the Church College." Here—for perhaps the first time—our denomination faced

squarely the magnitude of its opportunities in higher education. A few of the many significant statements follow:

1. We reaffirm our historical purpose of offering a high quality of Christian education for young men and women of our parishes.

2. We urge these colleges and the

appropriate denominational agencies to collaborate in a process of study and action which shall make possible a college education for all of our young people who deserve it.

3. We urge pastors to counsel their high school students in the choice of a college and to prepare them for college life, and to impress parents with the importance of sending their sons and daughters to institutions where a Christian environment is to be found.

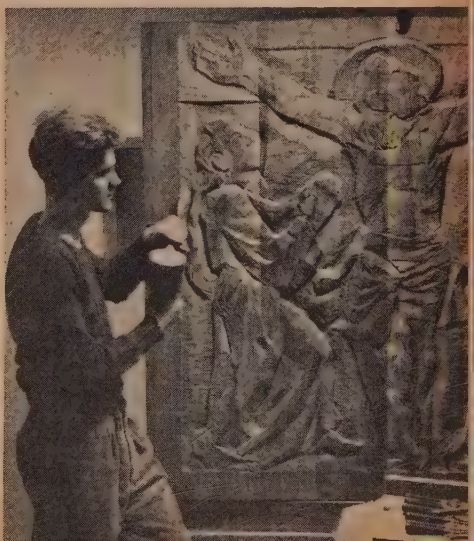
4. We urge our pastors, our colleges, student workers, and the appropriate state and national officers to

On these pages are illustrations of some extra-curricular activities characteristic of church-related colleges: upper left, an initiation at Illinois College; lower right, wood carving by an art student at Olivet College; above, small classes characterize all of these colleges; and music under able leaders is a feature of all

coöperate in a plan whereby an adequate supply of well-educated young men and women will be prepared for full-time Christian vocations.

5. We recommend that our denomination assume increased responsibility for the financial support of the church-related colleges at home and abroad so that they shall meet the highest academic standards.

In other words, our General Council, made up of representatives of our Congregational Christian churches, stated that the time has come to revive one of the greatest traditions of the Pilgrim spirit—that of building and maintaining Christian col-



leges for the development of Christian leadership. Nothing is more important and imperative than this! And the members of our churches have an obligation to their church-related colleges equal to their obligation to any of our denominational agencies or enterprises. This responsibility—or opportunity—can be expressed or implemented in several ways:

First—by a recognition of our church-related colleges as our own institutions, founded and needed today for the purpose of providing first-rate Christian educational opportunities in higher education;

Second—our churches can serve their colleges by making these church-related colleges known to their members. We have intelligent church members, but many of them do not seem to be aware of our church-related colleges.

Third—by contributing toward the support of these colleges. At the moment, the Postwar Emergency Program has priority over any nationally-organized drive for our church-related schools and colleges, but churches can write amounts into their budgets—and earmark the contribution—for their nearest church-related college, or for one which has a special appeal for some reason or other.

Fourth—our churches should plan to observe College Day, April 20th, with a special service which shall be well publicized among both parents and young people. Parents and high school young people are interested in college today. They will appreciate a Sunday morning service, emphasizing the many values of our church-related colleges. Distribute copies of this issue of our magazine to interested church members.

CHOICE INVESTMENTS

A long time ago a man who arose high in the affairs of our country, James A. Garfield, said of the President of one of the colleges founded by Congregationalists: "A pine bench, with Mark Hopkins at one end of it and me at the other, is a good enough college for me." (It is often quoted "one end of a log," but this is the "King James" Version.)

Here is the supreme value of the small Christian college: personal contact with Christian teachers; small classes and individual recognition; an integrated campus experience; high scholarship standards, plus a Christian atmosphere in which Christian character is encouraged to develop.

Give consideration to our church-related colleges. They represent choice investments!

Mr. Korab, a layman, is a trustee of Doane College and a member of the Council for Social Action.

Illustrations, pages 18 and 19, by Monkmeyer and courtesy of Knox College, Grinnell College and Schauffler College; pages 20 and 21 by Monkmeyer and courtesy of Illinois College, Marietta College, Oberlin College and Olivet College.

OBSERVE COLLEGE SUNDAY—APRIL 20

Observe College Day in your church on Sunday, April 20. Secure a member of the faculty of a church-related college to speak at your Sunday morning service. Arrange a young people's program with a recent church-related college graduate as speaker. Distribute this issue of *The Missionary Herald* among interested members.

HOMELAND HIGHLIGHTS

BY IONE CATTON

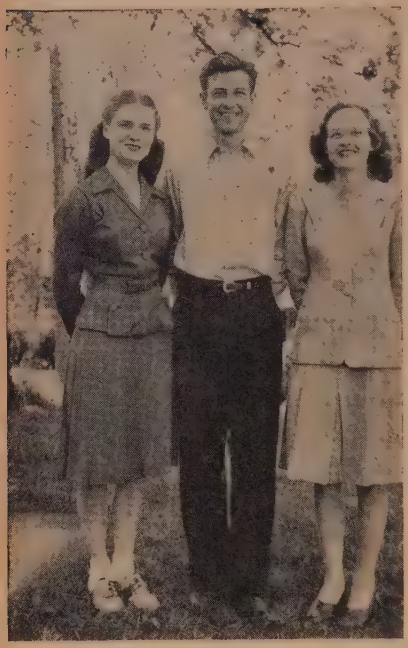
A NEW DEPARTMENT OF RELIGION. The Board of Trustees of Marietta College in Ohio announces the organization of the Department of Religion under the able leadership of Dr. J. Glover Johnson. When the war with Japan ended suddenly in August of 1945 and it became apparent that Marietta College would soon have a record student enrollment, the college trustees and administration immediately took steps to enlarge the faculty and enrich the curriculum offerings. In particular, the president and trustees determined to develop a full Department of Religion, under the chairmanship of a well-qualified scholar and teacher. Their plans were realized when they obtained the services of Dr. Johnson. Under his direction, a Department of Religion has been organized, offering ten three-hour courses. (*Illustration left, Erwin Hall, completed in 1845, Marietta College.*)

HARVARDEVENS. Over 1,400 veteran students are living and studying at Devens College at Fort Devens. A unit of Massachusetts State College has been established there and its enrollment will soon be over 2,000. There are also over 400 married couples living at the Fort in what is known as Harvardevens, for the men are all Harvard students, daily commuters. Our churches at Ayer and Shirley under the leadership of Mr. Penney and Mr. Meserve are developing programs of worship, church school, parent education and forums.

WATCH WADLEY, ALABAMA! Miss Marguerite Davison, on leave from our Church Extension Division to help this year at Southern Union College in Wadley, writes the most thrilling and appealing letters about the progress there under the new presi-

One of the work laboratories at Southern Union

dent and the need for our interest and help. She tells about the G.I.'s who have tried the crowded colleges and are attending Southern Union, where students get special and individual attention.



PIEDMONT COLLEGE REPORTING FROM GEORGIA: Of 234 students at Piedmont College ninety-two per cent come from the State of Georgia. Only six per cent hail from towns of over 10,000 people. This is a substantial rural small-town student body. Eighty-one per cent of the students are church members. (*Illustration above, campus leaders at Piedmont.*)

C. S. A. FLASH. The Connecticut State Social Action Committee has responded with enthusiasm to the offer of the Council for Social Action to provide United Nations Seminars in New York. Fifty pastors and laymen from Connecticut plan to visit the United Nations headquarters in April, meet with U.N. leaders, and confer with members of the American delegation, discussing the work of the United Nations and the constructive role which church groups can play in education and action for peace.

A. M. A. CENTENARY GIFTS are still coming in. The women of our Upper Montclair (N. J.) church have brought their gift to $290, a true testimonial of their many years' active interest in the work of the American Missionary Association.

ELON COLLEGE IN NORTH CAROLINA with an enrollment of 506 reports eighty-five per cent of its students as church members with eighteen studying for the ministry and 138 requesting training for religious vocations. (*Illustration below, "after dinner coffee" at Elon College in North Carolina.*)

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income received for eight months ended January 31, 1947, $43,784.39

NEWS OF THE CHURCHES

DR. CART COMES TO PLYMOUTH

On Sunday, February 23, the Plymouth Congregational Church of Seattle extended a unanimous call to Dr. Dwight L. Cart of Old Faith Church, Springfield, Massachusetts, to become its pastor. Dr. Cart has accepted the call and expects to arrive with Mrs. Cart early in May. He will deliver his first sermon in Plymouth Church on May 11.

The Carts are Iowans who have served three Congregational churches in New England since leaving the Methodist fold. They have always looked with eagerness to the challenge of the Northwest and therefore were receptive to a call to the leadership of Plymouth.

Their only child, Rodman, is a strapping seventeen-year-old son who will be ready for one of our Northwest colleges in September.

The evaluation letters to the Pastoral Committee were all in the superlative, commending highly the eight years of service of Dr. Cart in reviving Old Faith church. All spoke most enthusiastically of Mrs. Cart and her book reviews. Old Faith Men's Club is the largest in western Massachusetts, with a membership of three hundred.

The Carts are burning their eastern bridges and are purchasing their own home in Seattle. They both visited Plymouth in mid-February and conducted a service for the Rev. Robert Hutchinson at Pilgrim Church.

Dr. Cart is forty-three years of age. He took his Divinity work at Boston University and was ordained in 1928.

The Seattle churches in the Washington Conference join with Plymouth Church in welcoming the Cart family to the Northwest and our Congregational fellowship.

* * *

It is good to see Dr. Claton S. Rice "in these parts" again and follow some of the interesting activities he is taking up. One of the worthwhile things he is doing is teaching the Adult Class on Social Problems at Plymouth Church, Seattle, using as his challenging theme: "A Christian Approach to Our Economy." He spoke to the Puget Sound Ministers' Association in March on the subject, "Quaint Places, Strange Faces, New Graces."

One of the principal speakers at the Fifth Annual North Central Washington High School Co-ed Conference, was the Rev. Lincoln Wirt of our Pullman Church. This two-day conference was held at Wenatchee, February 15 to 16, with the theme: "We Must Be the Kind of World We Want," and the other was on the conference theme. We congratulate Mr. Wirt and the Pullman Church for this opportunity of leading Washington youth.

* * *

Station KHQ in Spokane recently established a new program entitled "See You in Church." The Rev. Thomas C. McQueen, pastor of Westminster Church, was informally interviewed by the announcer for fifteen minutes on questions relative to regular church attendance. It has been an interesting experience for Mr. McQueen and he has made a real contribution in the answers which he has given. The broadcast occurs each Saturday afternoon at four o'clock.

* * *

The Pilgrim Fellowship High School group of Vera Community Church conducted the worship service on Sunday morning, February 23. An appreciative congregation filled the church. With a choir of young people leading the singing, a Pilgrim Fellowship soloist and accompanist, the service was dignified and truly inspirational. Two fine addresses were delivered on the general topic of the relationship of young people to the church.

* * *

Write us about your special Lenten activities. We note that the Olympia Church is having Church Family Nights on Thursdays during this season, beginning with a potluck supper, followed by community singing, a sound film featuring the life of Paul, and closing with a Bible study class.

Pilgrim Club, University Church, has just had four programs on Marriage and Moderns, beginning with "A Medical View," discussed with the group by a prominent doctor. Following this were the interesting topics, "Living Together," "What It's Like," and "Psychology of Marriage."

* * *

Did you know that the Ahtanum Pioneer Congregational Church is the oldest church in the Yakima valley? It was organized May 11, 1873, sixteen years before this territory was admitted to the Union. The Rev. Ralph M. Hetrick, minister to the church, is leading his congregation in a strong, active program. Church School attendance and finances are both on the right side of the ledger.

* *

A new chapter of Sigma Eta Chi is being organized on the Washington State College Campus. Pledge service took place on February 23 in the fireplace room of the Congregational Church and pledge lessons are being given every Thursday evening at a dinner meeting. Sigma Eta Chi is a service organization composed of college women.

The active member is Ailene Holden. Pledge officers are Barbara Dauterman, President; Rosemary Morgan, Chaplain; Estelle Steinke, Treasurer; Barbara Branthower, Secretary, and Eldora Damewood, Editor. The other pledges are Margery Ann Woodcock, Alice Jones, Ryoko Hayashi, Carol Swerien, Gwen Lewis, Gen Duncan, Everly Ann Garber, Betty McQueen, and Florence Wirt.

* * *

The Bellingham Church just received a gift of a new Radio-Phonograph combination. This was given by one of the women's circles as a means of bringing a variety of good programs to the church as a whole and the young peoople in particular.

First Church, Tacoma, recently celebrated "Fellowship Day." Membership Directories were first distributed, then on this designated Sunday, each one was asked to consult the directory and during the afternoon and evening to call upon some other member. Cards were furnished so that after the Fellowship calls were made, they could be turned into the church office and the minister could know who called on whom.

* * *

Most of our congregations observed the World Day of Prayer in a fitting manner. It is not possible to name all the churches having such an observance. We were particularly interested in the Vancouver program, as prepared by the Council of Church Women. The mayor of Vancouver, Fred W. Sinclair, issued an official proclamation, setting aside the day locally and calling upon the citizens to "observe this day by attending a specific World Day of Prayer meeting." At 9.00 a.m. all churches having bells were asked to ring them as a call to prayer. At 10.40 a.m. there was a special World Day of Prayer Broadcast. Stores closed from 12 noon to 1.00 p.m., during which time there was a service in the Castle Theatre; and from 2.00 to 4.00 p.m. the regular service of the World Day of Prayer was observed, with a general invitation for all to participate in this worship program.

* * *

The death of Edward B. Swart, on Saturday, the first of March, calls to mind his long and faithful service as Superintendent of our Richmond Beach Church School. Mr. and Mrs. Swart had been living in Seattle for several years. Many will remember them for their loyal service at Richmond Beach.

* * *

Westminster Church, Spokane, has been most fortunate in securing five outstanding leaders as speakers for forum groups on five Sunday evenings. All of the speakers are from Washington State College, each a specialist in his own field. Dr. Herbert J. Wood spoke on "Japan Under the Occupation"; Dr. William M. Landeen on "U. S. Policy in the Re-Education of Germany"; Dr. T. H. Kennedy, "Tri-Colored Democracy"; Dr. Winston D. Thorson, "The United Nations"; and Dr. Donald D. Johnson, "The Good Neighborhood Today." We congratulate Westminster on this splendid series. The Women's Council of the Church sponsored a reception and social hour in Mayflower Hall immediately following each lecture.

* * *

The Plymouth Rocks (the Laymen's organization of Plymouth Church, Seattle) honored their wives at dinner in the church, choosing St. Valentine's evening as a most appropriate date.

* * *

Edwin Markham usually "hits the nail on the head," and although Brotherhood Month is over, we believe his verse on this subject (as found in the Vancouver First Church Bulletin) to be always timely:

"Of all things beautiful and good,
The kingliest is brotherhood;
For it will bring again to earth
Her long lost poesy and mirth;
And till it comes these men are slaves,
And travel downward to the dust of graves.

"Clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath.
To this event the ages ran:
Make way for brotherhood—make way for man."

The season of Annual Meetings has just passed. Many and varied were the reports of these meetings that came to the conference office. If you are interested in such reports you might enjoy perusing the file. Almost without exception they show fine gains in membership and in finances; many of these reports are attractively bound booklets and some are illustrated. They paint a fine picture of what goes on during the year in the churches of the Washington Congregational Conference.

* * *

YOUTH LEADS YOUTH

Teams of young people to lead young people's groups and conduct the church services are going out to churches in Tacoma and near-by places from the College of Puget Sound. These young people have "readied" themselves for this service under the leadership of Mr. Paul B. Van Horn, pastor of the First Church, of Tacoma, who is also teaching a course on religion in the college.

Three comprise a team, one to lead the worship, one to provide the music, and one prepared to preach the sermon. In case the demand is for young people's group leadership one conducts the worship, one leads the discussion and one is prepared to lead a recreation period if desired. They are going to churches of all denominations at no expense. Any church desiring a visit should get in touch with Miss Beverly Van Horn (Ch) 3111 N. 22nd, Tacoma.

* * *

SINGING POLITICS

Lobbying with music is the latest innovation to be undertaken by Christian Builders, active high school youth group at the University Congregational Church. Fifty-five members of the Christian Builders' Vested Choir participated in the venture when they represented the 350 members of Christian Builders at the state capitol early in February.

The purpose of the undertaking was to present to the State Legislature the petitions which C.B.'s had circulated requesting more adequate salaries and pensions for public school teachers. The petitions, bearing more than 3,000 signatures, were presented to the joint committee on Appropriations after a 45-minute concert by the choir before a large audience in the capitol rotunda.

Following the concert the group met Governor Wallgren and presented him with a huge membership card in the C.B. Canteen which now has over 1500 members. A trip to the top of the capitol dome and a fine dinner in an Olympia restaurant completed the day's activities which were considered so worth while that the group immediately appointed two new committees to work on new projects of a similar nature. One of these will take the form of a petition to be presented to the national legislature when the group visits Washington, D. C. next summer.

* * *

In celebration of the opening of the second year of the Rev. Clarence L. Covell's pastorate at Pilgrim Church, Tacoma, the Women's Society in January arranged a housewarming party for the Covell family. A very representative crowd gathered to enjoy a cordial welcome and hospitality. The women brought a luncheon and presented Mrs. Covell with a money gift to be used in the new home. Mrs. Betty Heidinger Smith led the fellowship singing and everyone enjoyed the evening.

A series of talks on the history and romance of Congregationalism has been given by Mr. Covell and Mrs. A. B. Hidz reviewed "Portrait of a Pilgrim" by Dr. Buell Gallagher not only in Tacoma but also for two groups in Seattle, at Plymouth and Fauntleroy Churches.

Miss Christine Skelton

ADMINISTRATIVE COMMITTEE ELECTS DIRECTOR OF CHRISTIAN EDUCATION

It is a genuine pleasure to present to you a new member of our conference staff, Miss Christine Skelton, who will come to us in June as Director of Christian Education for the Washington Conference.

When your Superintendent visited six of our seminaries this winter, interviewing prospective ministers and directors, Miss Skelton was the person who seemed best fitted and most interested in our work. On February 12, the Administrative Committee extended her a unanimous invitation to become Director of Christian Education of The Washington Conference at as early a date as possible.

She has had several offers of attractive positions in her field, but after serious consideration she wired the State Office just as this paper was going to press that she had decided in favor of Washington.

Miss Skelton was born and educated in Georgia, having been graduated from LaGrange College in 1937 with a major in Religious Education. She is now completing her work for her Master's Degree in Religious Education and will be graduated from Hartford Seminary Foundation in May.

She is a Congregationalist and has held several positions in her state and with the Board of Home Missions including Student Summer Service, Extension Worker in Georgia and Florida Churches, Minister's Assistant and Director of Christian Education, Miami Beach Congregational Church, Staff of First Church, West Hartford, Connecticut, Staff of Broadview Community Church, West Hartford, Connecticut, and member of Teaching Staff of Greater Hartford Federation of Churches, School for Christian Living.

Miss Skelton has also had experience with Girl Scout troops, served as worker for the Red Cross and a member of the Miami Beach Youth Recreational Council. She has had business training, serving as secretary to the President of LaGrange College while attending school and for a short period following graduation. She is also very much interested in crafts, folk dancing and drama.

The horizon looks bright for a great day in Christian Education for our Conference. We are anticipating the coming of Miss Skelton as our Director and are happy that she will be here in time to participate in our Summer Camps. This will afford many of our leaders and young people a splendid opportunity for learning to know this new friend and worker.

We welcome her to our Washington Conference, to the Conference Staff, to the one hundred thirty-six churches, and we welcome her among us as friend and advisor.

AMBASSADORS

An experiment in inter-church cooperation is making history at Pilgrim Club, student organization on the University of Washington campus. The project was conceived by the Rev. Sherwood E. Wirt, minister to students, and carried out in cooperation with Superintendent Hook.

Four-man student teams known as "Ambassadors" are visiting the smaller churches of western Washington and holding Sunday evening services. The first such visit, made to Sultan Congregational Church on February 23, was warmly received. Bob Kasper, John Stolte, Barbara Kern, and Ann Bentley made the trip, speaking at both Congregational and Methodist churches.

Visits are planned to Sylvan on Fox Island and Granite Falls in the near future. Those wishing "Ambassador" visits are asked to write Mr. Wirt at University Church, Seattle 5.

Dennis Family Sails for Japan

Mrs. Orville Dennis, Mary and John, have been in Washington for a couple of weeks. They stopped at Cheney for a few days to visit with friends. They reported at Ft. Lawton on March 12, and, while waiting to sail for Japan, were guests of Dr. and Mrs. Claton S. Rice, Rev. and Mrs. Frank Forrester and family, and Mrs. Ellen Bradley and Gwen. They sailed on the "U.S.A.T. General Freeman" on March 17.

Major Dennis has been in Nagoya the past year as supervising Chaplain. Mrs. Dennis, Mary and John plan to stay at Nagoya with Major Dennis for a year.

We Welcome Mrs. Ramige

We welcome to the state and to the Conference Office, Mrs. Nina V. Ramige who, for the last three years, has been Secretary of The First Methodist Church, Waterloo, Iowa.

Mrs. Nina Ramige

She succeeds Miss Elizabeth Skagerberg who has served the Conference as Secretary and Assistant Treasurer for over twenty years.

Mrs. Ramige comes well qualified to take over the duties of the office, and we are confident that, with her Congregational background and her love for people and the church, she is admirably fitted to cope with the various types of work which is a part of the position. She has kept many and various kinds of records in her last position, has edited a weekly news sheet, handled the correspondence and the mimeographing, and acted as receptionist. We feel that all these qualifications fit into the requirements for a Secretary for the Conference Office.

Mrs. Ramige is eager to become acquainted with the ministers, churches, and lay people of the Conference. Introduce yourselves when occasion arises. The larger the number of people who do this, the easier the adjustment and acquaintance.

A GOOD TIME FOR A PROGRAM

Bert G. Mitchell

Near the first of the year is a good time to plan a program of action. Also right now, when the war is history, is the correct time to consider a program of dynamic peace action. Let me describe what I am talking about. I am frankly talking about first, having a policy of opposition to war so positive that it means a repudiation of war personally and nationally. Second, it means adding to this a vigorous program of education as to the utter futility of war, its causes, substitutes for the war method, such as the UNO, and the working for a national foreign policy that is so just that it does not require war to defend it. I can only make a suggestion or two with reference to this and the rest will be obvious.

On the ship when I was en route to Europe, I fell into conversation with two young Peruvian naval officers. I asked them if we would have war soon and they both said emphatically that we would. They added that it would be a war between the United States and the Soviet Union. When I wanted to know why they were so positive, they replied that our newspapers were full of war talk and "your leaders want it." Since these officers believed that anything that came from Soviet Russia was propaganda and unbelievable, they must have gotten the idea from us.

Do these ideas represent you and me? If they do, the program of peace education must be directed toward ourselves. If they do not, then we are being misrepresented and our education must be directed toward the newspapers, magazines, radio, lecturers or whatever channel of education is speaking for us. In a democracy we have the right, better still the obligation to insist that channels of public expression represent all of us, our convictions, and ideals. If we discover that this is impossible, then we have the problem of making our democracy work.

Late the other Sunday afternoon I was being shown the sights of Budapest. In one of the public baths for which this city is so famous, we came across a small auditorium filled with people. On the stage were a little boy and girl. My Hungarian friend told me that a group of school children were putting on a play. The litle boy was telling the little girl that it was very bad to play with military toys because it made them think of war instruments instead of peace instruments. Soon other children came running in with guns, swords, miniature tanks, etc. The boy talked with them and, after some talking back and forth, the children threw their toys in a heap, agreeing that they gave them the wrong kind of education.

The important part in this incident is that the audience very vigorously applauded the theme of the play. This does not mean that all of Hungary is peace-minded and that no one wants war in Hungary. I have asked questions about the probability of war in Europe and my replies have always been "We are tired of wars and want a chance to live at peace." Wouldn't it be sensible to seize this opportunity to exploit for good ends this war weariness and this longing for peace before it gets dulled from inaction? We must not let Russia or some other European country take this moral leadership away from us.

At present our moral leadership has to explain why we are planning to keep a standing army thirty times any we have had in peacetime; why we have a navy "greater than the

(*Please turn to page 36*)

Tentative Program for Wash

Westminster Church,

THEME—"TH

The annual meeting of the Conference is the high point of the entire church year. It is not only desirable that each church be represented by minister and delegates, but it is imperative to the program of Christian service, local, state, nation, and world-wide. The tentative program given here is one which should interest and challenge every member of our fellowship. The Committee has planned these three days so that there is a good balance between the educational and inspirational on the one side, and the fellowship and business on the other. All delegates should plan to be present for the opening organ recital and stay through for the banquet on the closing day.

TUESDAY, MAY 6

10.00–12.00 Registration at Westminster Church

12.45 Organ Recital in Church Sanctuary—Professor C. D. Babcock, Organist
Conference Hymn—Leader Rev. Theodore Radach

1.00 Words of Welcome—Mr. Clifford C. Anderson, Westminster Church
Response—Rev. F. William Westwood, Moderator
Worship—Rev. Leonard Hildebrandt, Conference Chaplain

1.15 Address—Dr. Ronald Bridges, President of Pacific School of Religion

2.15 Conference Organization and Business

2.30 Moderator's Address—Rev. F. William Westwood

3.00 Committees
Summer Camps Staff Meetings
Special Committees and Groups

6.15 Fellowship Dinner at Westminster Church—Fred Rounds, presiding
Introduction of New Ministers
Music—Mendelssohn Chorus, 75 Male Voices, Directed by Prof. Arthur Briggs
Address—Rev. Vernon Holloway, New York

WEDNESDAY, MAY 7

9.30 Song Service—Leader, Rev. Theodore Radach

9.40 Address—"Unto the Uttermost Parts of the Earth," Dr. Clinton E. Ostrander

Congregational Conference

–May 6, 7, 8, 1947

T HAND"

10.00 Address—"The Holy Grail," Rev. John Dunstan
10.20 Committee Reports and Other Business
10.40 Worship Service—The Conference Chaplain
11.00 Address—"Mountain Climbing," Dr. Archie H. Hook
12.30 Luncheon at Westminster Church
1.45 Conference Business
2.00 Conference Sermon, Rev. Robert Hutchinson
2.30 Seminars
Social Action — Race Relations
Stewardship — Christian Education
4.00 Tea honoring Dr. and Mrs. Archie H. Hook
6.15 Conference Dinner at Westminster—Rev. Thomas McQueen, presiding
Honoring Mrs. Clarence Murdey, National President, Women's Fellowship
Music—Westminster Church
Address—Dr. Ronald Bridges

THURSDAY, MAY 8

9.30 Song Service
9.40 Business—Election of Officers
10.10 Address—"The Day Is at Hand," Rev. Thomas McQueen
10.40 Worship Service—The Conference Chaplain
11.00 "Basis of Union"—Dr. Ronald Bridges
11.30 "Basis of Union"—Open Discussion of Merger
12.30 Luncheon at Westminster Church
1.45 Organ Recital in Church Sanctuary—Prof. C. D. Babcock, Organist
2.00 Address—Dr. Dwight Cart, Minister, Plymouth Church, Seattle
2.30 Memorial Service—Dr. Joel Harper
2.45 Communion Service—Rev. Kenneth Claypool
3.15 School of Churchmanship for Laymen—Seminars continued
6.15 Women's Fellowship Dinner—Election and Installation of Officers
Mrs. Clarence Murdey, presiding
Dedication of Woman's Gift
Address—Mrs. Wilson R. Compton, Washington State College
6.15 Laymen's Fellowship Dinner—Veo Fuller Small, presiding
Address—Dr. Ronald Bridges

Women's Page

Mrs. Clarence Murdey

ANNUAL MAY CONFERENCE

By the time this appears you may know all about the annual meeting of the Washington Congregational Conference which will be held at Westminster Church, Spokane, May 6, 7, and 8.

But if you have *not seen a program*, ask your pastor or the president of your women's group if it might not be a good idea to post a program on a bulletin board for *all* to read.

The program committee met yesterday. We shared ideas with those present, and passed along suggestions which had come in from others interested. Drawing upon talent within the state, and far beyond it, we offer you excellent fare!

Something new has been added!

Compromising with a plea for three full days of program, and our recent plan of opening at noon on the first day and closing at noon on the third day—we are to open at noon of the first day and close following the evening meeting of the third day.

The laymen will have their special Fellowship Dinner the night of the eighth; and the women will have their special speaker, election and installation of officers, dedication of the Woman's Gift, at the *dinner* instead of their customary May luncheon.

Do you like the idea? It will be different, so come and find out if we want to repeat this plan in 1948!

The inimitable Ronald Bridges will be with us as one of two national speakers. All who have heard my reports following national meetings should remember my expressed enthusiasm for this outstanding layman. You will be charmed by his wit, stimulated and challenged by his very original approach to practical or spiritual questions.

This prayer, which he offered at General Council, has been printed and circulated widely. It is very typical of him:

"Almight God, our Father, we are respectable people gathered here.

Forgive us.

We are men of rectitude and good standing in our communities.

Forgive us.

Fill us, engulf us, sweep us away with the tides of thy spirit, that we may live in righteousness.

Search us out with all the hounds of heaven when we hide from thee in our respectability.

Send legions of angels to beleaguer us when we make stand against thee in the round tower of our good works.

Forgive us, Lord, when we are stupid and insist on doing that in thy name which is not thy work.

Forgive us when we invoke thy name to assert our vanity and our prejudice.

Forgive us, Lord, for our impatience with the movement of thy hand among events. Teach us to wait thy time and to move in the rhythm of thy purpose.

Help us to stand rigid—inflexible

(*Please turn to page 36*)

What Is New and Usable?

Browsing through the Pilgrim Press exhibit while I was at the Missions Council meeting in Cleveland in January proved to be a rewarding half-hour. And I found myself picking up this book, then that, adding another, discarding the first, moving along to another table, going back and deciding that I *must* take the first, and so on. It was a wobbly stack that I laid down on the table of the genial person in charge. Blithely I said, "And charge it all to our treasurer, Mrs. Frank Blish, Kirkland, Washington."

These will go to our Board meeting, then to the Columbia River Association meeting at Vancouver, then to Yakima, and if I can keep them from being sold, they also will go to a workshop on program planning at Westminster, and to Colville.

ADULTS:

"New Day Ascending," of course, by Fred Brownlee (Pilgrim Press, $3.00). Pick it up, and start reading anywhere, any chapter.

"How to Read the Bible" by Edgar J. Goodspeed ($2.50). Mr. Goodspeed advises us to start with the New Testament, and with *Mark!* This book will astonish you more than once but it pleases as it instructs. Excellent for group reviewing in several sessions.

"Prayer Poems," an anthology for today, compiled by O. C. and Helen Armstrong ($1.75). Indexed by subject, authors, titles, first lines.

"Exit Empire" by Vernon Nash (Forerunners Studybook 25c). Get acquainted with these little books, five in a series for $1.00.

"The Refugees Are Now Americans" (Public Affairs Pamphlet No. 111—10c).

"Harmony in Marriage" by Leland Foster Wood ($1.00). You will like the Home Dedication Service.

"The Search for Happiness" by William Peter King.

"Majors and Minors," six stewardship programs; three of these are clever playlets for six or seven women characters (10c).

"Prejudice," our programs on economic, racial, national, etc. (50c). The Women's Guild of the E. and R. Church, 2969 West 25th Street, Cleveland 13, Ohio.

"You Can Teach" by James Percival Berkeley (50c). Simple, direct.

"The Light Is Still Shining in the Darkness" by Kirby Page (50c).

Thirty complete services of worship, with impressive use of silent periods.

YOUTH:

"Faith for Our Generation" by Karl W. Deutsch (35c.) with cartoons, charts, leaders' guide.

"Nosing Out Prejudice"—a project for high school people (Forerunner leaflet, 10c.). What can one person do to influence press, screen, stage, radio, etc., is answered.

"Modern Parables for Young Folks" by John Henry Sargent ($1.25)—highly praised by Gaius Glenn Atkins.

"The Person I Hope to Become" by Robert Seneca Smith (30c).

CHILDREN:

A talented daughter and mother, Elizabeth Orton Jones and Jessie Orton Jones, are publishing books of verse and prose with the most *enchanting* illustrations ($2.00). "A Little Child—the Christmas Miracle," also "Small Rain."

"A Young Boy's Treasury of Things-To-Do," age 6–9 ($1.25), for unsupervised play, playmate games, things to make, to do, etc. Good.

"When the Little Child Wants to Sing," for use with four and five-year-olds in Home, School, and Church School, Calvin W. Laufer, editor ($1.25).

MISS LEILA ANDERSON

A recent welcome and helpful visitor in our Washington Conference was Miss Leila Anderson, Field Representative of the Division of Christian Education of the Home Boards of the Congregational Christian Church. She spent approximately three weeks among our churches, visiting about two dozen in all, covering the various corners of our Conference, and giving assistance in materials and curriculum building in small, large and medium-sized churches.

Miss Anderson came equipped with film strips, records, new materials, and helpful information concerning materials that are soon to be available. Teachers and leaders who were able to discuss curriculum and organization with her will long remember the helpful advice she was able to give.

We regret that it was not possible for her to visit a larger number of churches, but are happy to report that she has consented to return to our Conference in a few months, at which time we are hoping that many additional churches will have the benefit of her counsel.

A Good Time for a Program

(*Continued from page 31*)

combined navies of the whole world" and "it's nobody's business what we do with it," why our expenditures for defense this year will be greater than the total peace and war expenditures from 1776 through 1914.

What is the job for you and me? It is to see that our foreign policy does not make war inevitable, to see that the UNO works, to see that public opinion demands that action comes to the present disarmament discussions. This means that every church should launch a real peace action program this year—next year will be late. The newly organized Congregational Christian Pacifist Fellowship ought to include a large number of us. Looking out of my window as I write I see ruins all about me; men, women and children, some crippled, some in rags, almost all from unheated one-room homes—all suffering because of war. What I have written above sounds weak, considering its great importance—I wish I knew stronger words.

Women's Page

(*Continued from page 34*)

> against all evil, all cruelty, all hatred in the name of justice. But remembering our sins, we humbly ask to know the mystery of mercy that we may yield a little in thy time and for the sake of thy son Jesus Christ. Amen."

We are fortunate also that Vernon Holloway of the Council for Social Action is to be with us. He is Chairman of International Relations Committee, and has a very sound background. He will deliver one or two addresses and you will want to be a part of the seminar group in which he will be a resource person.

There will be three or four simultaneous seminars (unless a change has to be made in the program so beautifully set up!) which will carry over into a second day with *conclusions* being reached (?). Look up the program, and bring your own constructive thinking along; Westminster is eager to welcome us to this meeting. Let's make it!

OUR CRUSADE AND OVERSEAS RELIEF

John Dunstan

Many churches in the Washington Congregational Conference have made inquiries regarding the relation between our CONGREGATIONAL CRUSADE and the various campaigns for overseas relief.

Church World Service is the agency in Europe and Asia through which practically all the denominational and united church relief organizations distribute their funds and supplies overseas. This coöperative plan, as will be readily understood, avoids overlapping in the distribution of the supplies and insures the maximum efficacy of the relief program.

Our own churches have their direct contact with Church World Service through our Congregational Committee for War Victims and Reconstruction. The work of this very active committee is a big and most important part of our Congregational Crusade, State-wide and World-wide.

All cash contributions for Church World Service that are sent either to our Conference office or direct to the New York office of C.W.V.R. will be credited on our Crusade Score Board to the church that sends the money. The C.W.V.R. contributions are promptly reported to our state office. But churches that want to make sure that their overseas relief gifts are applied on their Crusade quota must make their checks payable to the Washington Congregational Conference, to the Congregational Crusade, or to C.W.V.R. Some of our churches have not understood this. Whether money for overseas relief is sent through denominational channels or through some united church agency, it all reaches the same destination and does the same good work abroad.

Many of our churches are sending their cash for overseas relief to the Conference office and are shipping all food and clothing collected direct to the United Church Overseas Relief Depository, 2247 East Marginal Way, Seattle 4, Washington. Owing to high transportation costs, this depository does not accept any canned vegetables and soups for shipment overseas.

Our Congregational Crusade Score Board for February and March will be published in the next issue of THE MISSIONARY HERALD, CONGREGATIONAL WAY EDITION.

NEW MEMBERS

Many new members have been received into the fellowship of our Congregational Churches since the first of the year, especially during Lent and Holy Week. If you have not already reported the number of your new members to the Conference office, will you please do so promptly? One of our 1947 goals is "10% Increase in Membership." Several of the churches have already passed that mark.

We Can Do Much More

Clinton E. Ostrander

As we come out of winter into spring, and with the inspiring remembrance of Easter vivid in our minds, we must remember the millions of people in the war-devastated areas of the world who are in the midst of tragic suffering and need. Herbert Hoover's economic survey of the world gives no intimation that the need for help is less. On the contrary it is up to the Christian people of America to step in now with renewed sacrifice and carry the whole load of relief and rehabilitation.

The Congregational Christian churches of Washington and Northern Idaho set a high standard of giving in 1946. Our people gave an average of $1.84 per member, or a total of $33,134.88. That is almost three times as much as we gave in 1945. It puts our Conference in the position of seventh place among all the conferences in per capita gifts. The giving of the Oregon Conference was $2.00 per member.

We can do so much more than we have yet done. I think it can be said that the people who are giving are very sacrificial, but hundreds of people have not yet felt the tug of the world's misery. Our problem is one of reaching the heart and pocketbook of every member of our Conference. If we could do that, our giving for 1947 would be double what we gave in 1946.

The Christian life unfolds and expands as we enter into the sacrificial spirit of Jesus. While the rest of the world stumbles and falls under its burden of tragic need, we are asked to grow in Christian grace and love by entering into the fellowship of suffering and sacrificially sharing what we have with those who are in the depths of anguish.

The year 1947 is ours to do the utmost for human need.

* * * * * * * *

LAYMEN'S FELLOWSHIP

Walter A. Graham of Pembroke, Kentucky, who last September succeeded Donald A. Adams as Executive Director of the Congregational Laymen's Fellowship, spent March 22 in an all-day session with the Washington Conference Laymen's Committee. He spent the week preceding and two days following in visiting ten of the churches in the Conference. Mr. Veo Small, Chairman of the Conference Committee, planned Mr. Graham's itinerary and made arrangements for travel, entertainment, and speaking appointments.

More than one thousand men had the privilege of hearing Mr. Graham and meeting him in person. The laymen were enthusiastic about Mr. Graham's leadership and optimistic concerning the future of the laymen's work in this Conference.

CHRISTIAN SOCIAL ACTION IN THE LOCAL CHURCH

Anne H. Goodfellow

Social Action is the effort of Christian people to meet the needs of their day. This definition seems sound to our Board of Social Action. We enter our fourth year of service, having been formally authorized as a committee in January 1944, by vote of our Deacons, and vote of the congregation at the annual meeting.

The "needs of the day" have bewildered our committee just as they bewilder us as individuals. Distressed by lack of Christian leadership, disturbed by the apparent ineffectiveness of the individual, the urgency that we have felt to organize is understandable. It is the old idea that "in union there is strength."

Our committee is composed of fifteen duly elected members, serving three-year terms. We have felt a real sense of responsibility in setting the course that we should take amidst all the overwhelming need for Christian Action. We have had divergent viewpoints and attitudes. It has been no "one-man committee." All beliefs and opinions have been shared and out of them have come the following statements upon which we all agree—and upon this base we both stand and go forward:

1. That the world needs far more Christian leadership and far more Christian influence, as it struggles with its problems, is now apparent.
2. That it is the duty of Christian people to inform themselves as to the facts surrounding important issues of the day.
3. That each Christian person should find some way in which to work effectively for human betterment.
4. That there are Christian principles underlying the problems of life upon which we can all agree. We should define these.
5. That the methods by which these principles can be made to function are the matters for honest differences of viewpoint. None of us know all the truth.
6. That groups of people of similar convictions as to method should band together for group action, but that several groups might approach a given problem from entirely different angles within any one church.

If you would understand the work of our committee, it is important that you understand the application of the last three points particularly. Points four and five indicate that we believe that Christian principles, and the techniques by which we try to achieve our goals, are two separate matters. We believe that as Christians we must and do agree upon principles, but that as Christians we must expect to disagree as to techniques. I would like to explain this by several examples. You will think of many more.

1. Good Government, honestly administered, is a Christian principle. Whether we will attain this through the Republicans, Democrats, Socialists, or what have you, is a matter of opinion and technique.

2. An economic order fair to all is a Christian principle, of course. Whether we will obtain this through planned economy, free enterprise, great numbers of people simply practicing their Christian living, or what, is a matter of opinion and technique.

3. A peaceful world is a Christian principle. Whether we will best move toward it by adequate defense, pacifism, conscription, no armies at all, etc., is a matter of opinion or technique.

4. A world where character is the measure of a man, not race, color, or creed, is a Christian principle. Whether we will move toward it by changing the law, by forcing the issue, by education, by intermingling, or how, is a matter of opinion and technique.

5. A world in which we are our brother's keeper is surely a Christian principle. When we face the liquor problem there are many varying techniques as to how to fulfill this principle. Liquor by the bottle, club licenses, no taverns near schools, etc., etc., and those, too, who say that they neither drink nor serve liquor at all in protest against a traffic that harms many millions.

To continue, point six in our list indicates that we would be satisfied to have different groups in our church working for a given principle by several different techniques simultaneously. That is because we believe that all techniques now known are faulty and out of the sincere practice of conviction, as each group sees it, should develop greater understanding. We visualize the truly dynamic church where every member has convictions on at least some of these problems and bands with others of like mind toward their solution. Such a church would make a definite contribution to a better society.

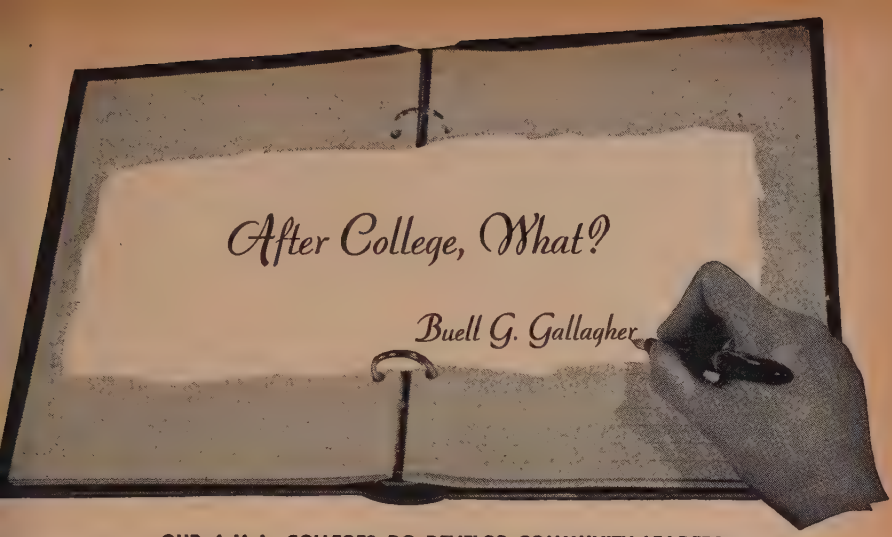
And now a word as to what our committee does. Education seems to be the primary function of such a committee and we make every effort to bring accurate and unbiased information to our people through forums, discussion groups, a bulletin board, and a Sunday morning Adult Forum on current questions. Also we have attempted to encourage small groups interested in a special problem to give time for study and research toward the end of recommending a course or courses of action to our own people. Just now we finally have one such group under way on the liquor question. We did not choose the topic—the topic was chosen by virtue of the fact that it was one that five of our church members are actually prepared to put time on. We now are encouraged to believe that similar groups in other fields will spring up.

Our idea of education is the kind that points toward action. We have brought issues and candidates before our congregation. We have visited the legislature and the city council. We have worked to get out the vote and have brought many special issues to light. We have coöperated with many groups in the problems of Race Relations and have kept ourselves aware of pending laws in this field. We have coöperated with others for better motion pictures, Community Fund needs, Overseas Relief, and so on. Once there is a Social Action Committee in a church, work to be done is at hand in abundance.

It is time for courageous individual convictions to replace moralizing as to what the other person should do, everywhere. Christian people must know what they believe and back up their beliefs with their lives if this is to be a better world. An authorized Social Action Committee in a church should be a help to all members, and through them, a benefit to society.

Council for Social Action
University Congregational
Church, Seattle, Wash.

News items concerning the Congregational Conference of Washington may be sent to the Conference Headquarters, 310 Old Times Bldg., Seattle, Wash.



After College, What?

Buell G. Gallagher

OUR A.M.A. COLLEGES DO DEVELOP COMMUNITY LEADERS

The foundation for the movement of Negro education in the South was built in large part by the American Missionary Association of our Congregational Christian churches.

Without the more than 500 schools and colleges sponsored by the A.M.A. this enterprise, dedicated to the development of leadership, would be at least half a century behind its present growth.

ARE GRADUATES LEADERS

But what have the graduates of these schools and colleges done with their education? What leadership qualities do these alumni possess? What kind of person is the Negro who knocks at the gates of our common life with his sheepskin in hand? Are these graduates pulling more than their own weight in the boat? Are they leavening the life of the communities in which they live?

These are the questions people are asking, and the Negro himself is asking—wanting to know what he has done and what he can do to help build that better America of which orators speak and poets sing.

In an attempt to answer them, Talladega College, during my administration, studied its alumni, to see what sort of people they are, whether they are kind of persons which America can welcome with a song of joy. Unleavened bread may be all right for occasional ceremonial purposes, but if the hard-tack social lump is to be leavened, some forces must be at work putting a yeasty ferment into the loaf of life. Do the graduates of our A.M.A. colleges possess this yeasty quality? Have they justified the founding and the maintenance of these schools and colleges? Well—here is as accurate a picture as it has been possible to make of the actual life of the alumni of one A.M.A. college, and we believe this survey answers many of the questions being asked.

To begin with, we learned that fifty-eight per cent of all Talladega alumni who replied to our question-

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Tougaloo College, Tougaloo, Miss. The only four-year Negro college in Miss. Strong Teacher Training Department and Home Economics Department. New women's dormitory just completed. Noted for projects in landscaping and art appreciation.

One of several dormitories at Dillard University

naire entered graduate schools following their graduation. The graduate schools entered are mainly the leading professional and graduate schools of the North, with a few Talladegans in recent years entering the best Negro professional schools of the South. But Talladega is well and favorably known today in all of the first-class graduate schools which admit Negroes.

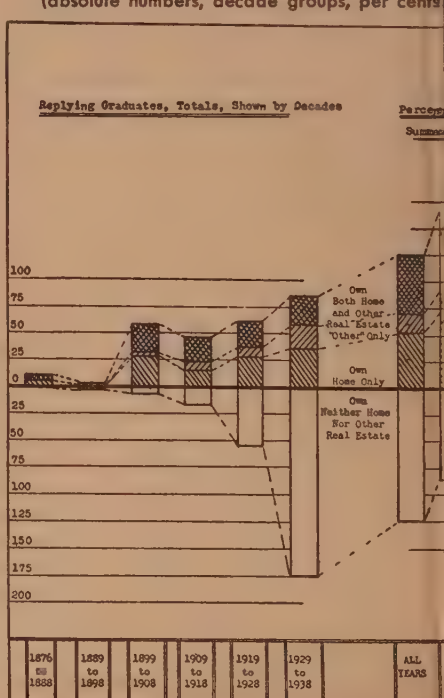
COMPARISONS

One interesting fact revealed by the study is that agriculture, domestic service, and manufacturing and mechanical industries afford occupations for approximately thirty-eight per cent of the fathers of Talladegans, and approximately fifteen per cent of the mothers, whereas only one-half of one per cent of all replying graduates are found in these three categories.

Twice as many graduates as parents are teachers in high and elementary schools. Five times as many are in social and religious work.

Dillard University, New Orleans, La. Twelve years on present site; campus and buildings modern and outstanding. Strong liberal arts college. Nursing School, granting B.S. degree. Teacher Training Department and Drama Department strong.

Real estate and home ownership background
(absolute numbers, decade groups, per cents



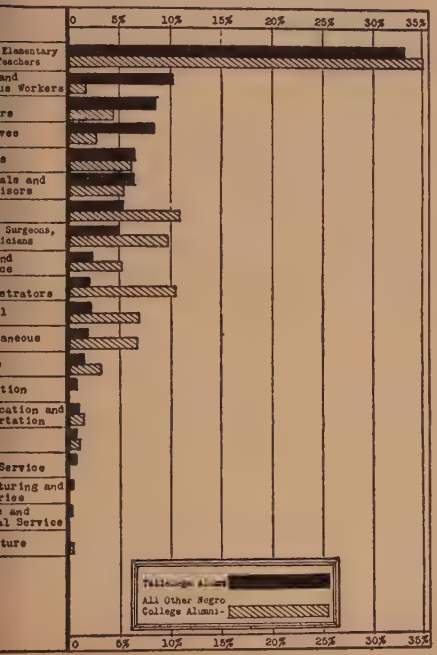
Fisk University, Nashville, Tenn. Begun by the A.M.A., which maintains interest especially in the Department of Race Relations and Religion. Dr. Charles S. Johnson, a member of the A.M.A. staff, has recently been elected President of Fisk University.

Six times as many teach in colleges. Three times as many are supervisors and principals. Five times as many are college administrators. Twice as many are in clerical work, and nearly twice as many in law. These figures are based on the reports given by entering freshmen in the period from 1928 to 1938 only, while the figures for graduates include the entire group of replies from 1876 to 1938.

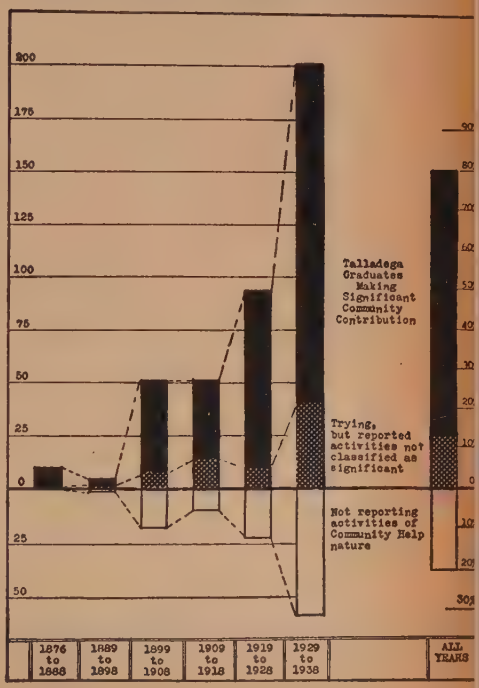
A view of the campus of Tougaloo College, Miss.

TALLADEGA ALUMNI ACTIVITIES

ccupations of Talladega alumni compared ith all other Negro college graduates



Social responsibility of replying graduates, shown by their significant civic activities



When the Talladega graduate is compared with all other Negro college graduates (page 43), some interesting contrasts appear, most of which are to be laid to the fact that half of Talladega's alumni have graduated since 1929 and are not yet "arrived" in the major professional or occupational positions which they will occupy.

The study revealed further that Talladegans want to own their own homes and to become established citizens in their communities. It is significant that even in the depression years, out of 257 graduates from the classes of 1929 to 1938 replying to our questionnaire, thirty-seven owned their own homes, twenty-one had bought lots or other real estate, and

Upper left, an art class at Fisk of which new president is Charles S. Johnson. Center, class in biology at Tougaloo College. Upper right, a view of the cloisters at LeMoyne College located in Tennessee. Lower right, students at Talladega stroll to classes between Fanning Hall Refectory (right) and one of the girls' dorms

Tillotson College, Austin, Texas. Largest private college of kind in Texas. Enrolment 914. Excellent Home Economics Department. Five-year building program. Religious emphasis. Record growth in enrolments, program and equipment.

twenty-six owned both their own homes and additional real estate.

HOME OWNERS

And if the decade of 1929 to 1938 is set aside for a moment, the percentages of replying graduates from all other classes show that thirty out of 100 own their own homes, an additional seven own other real estate

only, and an additional twenty-nine own both their own homes and other real estate. Sixty-six out of 100 owners of home or other real estate or both. They are tax payers in their local communities!

But in the final analysis, the real test of the alumnus of an A.M.A. col-

lege—or any college—is revealed in what he is doing to pull more than his own weight in the boat. Our questionnaire reveals that our graduates are self-supporting, home owning, tax paying, culturally awake, and religiously alert. But for the Talladegan, that is not enough.

So we asked each graduate to list the activities in which he was engaged for the welfare of his community. One man whom we knew to be the most valuable person in his town wrote, "I'm not doing anything much of civic value." A few took to boasting, and their answers were discounted. If an alumnus said that he made up Christmas baskets and gave them to the poor, he was classified in the group of those who were trying to find some significant social outlet but had not yet found it.

And so, although it was a subjective evaluation at best, and some replies might have been put on either side of the line by different judges, the total picture is convincing evidence of the fact that the Talladega graduate is a highly useful citizen. Eight of every ten replying graduates (page 43) are giving themselves and their resources to the upbuilding of their communities and of the people in them. Two-thirds are actually making a significant contribution to the promotion of the common welfare. Nor can it be presumed that the other twenty per cent who failed to report efforts at community help are gangsters and blackguards. So far as we can learn, no Talladegan graduate has ever been arrested for crime; and the roster of alumni is replete with names of men and women who are leavening the life of scores of cities and towns from Massachusetts to California and from Canada to the Gulf.

Talladega College, Talladega, Alabama. Member of American Association of Colleges and Universities. Enrolment 350. Strong Teacher Training Department. Library serves both students and the 5000 Negro townspeople who have no other library facilities.

LeMoyne College, Memphis, Tenn. All students live in or near Memphis. Teacher training center for Memphis area. Its progressive emphases include tutorial plan and bloc system; advanced work in remedial reading; and extensive use of visual aids.

LIFTING THE LEVEL

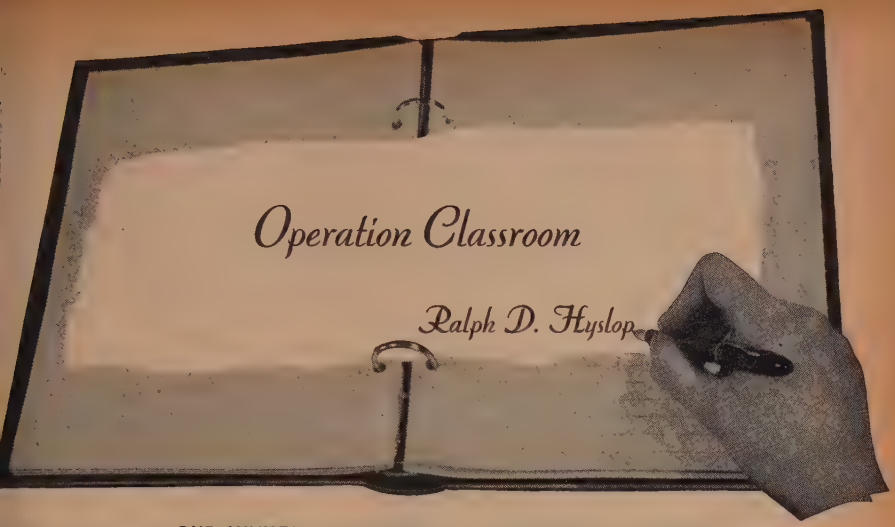
It is, of course, not to be assumed that every Talladega, or A.M.A. college graduate is supposed to be a professional social worker. But it is a source of gratification to find that, after seventy-two years of growth and service, Talladega College can ask its alumni what they are doing, and find that eight out of ten are trying to lift the level of life around them, while two-thirds are genuinely acting as leaven in the lump.

Dr. Gallagher, former President of Talladega College, is now Professor of Christian Ethics at our Pacific School of Religion.

Illustrations, pages 42 and 43, courtesy of Dillard University and Tougaloo College; pages 44 and 45, courtesy of Fisk University, Tougaloo College, LeMoyne College and Talladega College.

A.M.A. SCHOOLS

AVERY INSTITUTE	*Charleston, S. C.*	JOHN F. POTTS, *Director*
COTTON VALLEY SCHOOL	*Tuskegee, Ala.*	JULIA M. JOHNSON, *Director*
FESSENDEN ACADEMY	*Martin, Fla.*	JOHN A. BUGGS, *Director*
LINCOLN ACADEMY	*Kings Mountain, N. C.*	EDGAR D. WILSON, *Director*
LINCOLN SCHOOL	*Marion, Ala.*	RALPH H. MARTIN, *Director*
PLEASANT HILL ACADEMY	*Pleasant Hill, Tenn.*	WALTER A. MUELLER, *Director*
TRINITY SCHOOL	*Athens, Ala.*	W. JUDSON KING, *Director*



OUR MINISTRY TO STUDENTS ON UNIVERSITY CAMPUSES

The veterans are on the campus—a million and a half of them. Whatever may be the doubts of some concerning the value of higher education, the men and women who spent some years in service apparently do not share them. They are seeking whatever the colleges have to give with a seriousness of purpose that has surprised college administrators. Ninety per cent of them are making better than passing grades.

In most colleges, the married veterans are making the best records and those with children often have the best grades of all. In Stanford University, only five veterans out of 4,140 registered were flunked out after the first quarter. At Harvard almost none have flunked and the number on the honor roll is steadily increasing, causing President Conant to say that he has never known a more remarkable student body.

LIVING CONDITIONS

This record of achievement by the veteran group is being made despite living and working conditions that are far from ideal. Most of the large universities and many of the smaller colleges have had to provide emergency housing for the veterans. The government has helped, and the mere fact that living quarters have been provided for so large a group in so short a time is amazing.

TEMPORARY QUARTERS

No less amazing is the ability of married veterans to adjust to some of the conditions of living in these temporary quarters. Seen on a rainy day, hundreds of flimsy shacks in a sea of mud with board walks offering a precarious way from road to doorstep—well, it is little wonder that some of the wives have found the first sight too much to bear. Most of them found themselves able to take it after reflecting that it is only temporary, after all. Theirs is perhaps the most difficult task, for while their husbands are in classes miles away, they must keep house in a place that is not really a house at all and make a home out of it, too.

It is in these "housing centers" for veteran students and their families that some of the most interesting and important developments in community life in America are taking

Center, Steve and Theora Bell, veteran and his wife at Marietta, study biology together. Above and right, glimpses of barracks life

place. In some ways, these are the testing grounds of religion and democracy. Those who are serving the government, community agencies and the churches in these centers are aware that they are witnessing, as it is impossible to do in older and more settled towns, the forces that make or break a community.

In Willow Run Village in Michigan, there are both white and Negro families, students and non-students, single men and married couples and families. Our chaplain there speaks of "Christian objectives of the village ministry" in these terms:

"In addition to serving individuals, helping them toward emotional security and spiritual orientation, the Christian ministry at Willow Run Village has a social task. In some ways the project is a microcosm; as such it is challenging. The ministry's task is to help integrate the constructive social forces, interpret problems, initiate programs and support agencies dedicated to the bettering of community life, health and interests. It is never to lose its vision of the Kingdom of God and never to falter in pointing the way, whether in preaching, participation in community affairs and committees, or in the arranging and execution of its own program. Its task is Christian teaching and the prophetic religious labor of effecting justice for minority groups, encouraging understand-

ing and brotherhood, and directing the Negro community toward self-improvement through education and Christian living."

You may ask how many such men we have in these housing centers. The Postwar Emergency Program has made it possible to provide this type of ministry not only at Willow Run in Michigan but at Badger Village in Wisconsin, at Harvardevens in Massachusetts and at Camp Adair Village in Oregon. There are many other large housing centers where a community ministry is needed. Other denominations may step in where we cannot, and the establishment of a Student Veterans Emergency Committee, sponsored by the Home Missions Council and the United Student Christian Council, means that the work will be carried on in a spirit and on a pattern of coöperation. The new veterans' colleges such as Devens College in Massachusetts and Sampson College in New York are going to challenge the best planning of Protestant forces as provision is made for religious leadership.

The housing centers and the separate veterans' colleges are only a

All of our church-related colleges have large groups of veterans such as Piedmont in Georgia

part of the picture of postwar higher education. Though the existence of large communities of veteran students has attracted the attention of the press and the magazines, the greater problems are faced on the campuses of the colleges and universities. Here there is over-crowding too—in classrooms, in living quarters. But are the churches and the student Christian groups crowded too? Many of them are, but the honest answer seems to be that veterans are not taking great amounts of time for the church, the student group or indeed for any "outside activities." They are studying hard to make up for lost time and are often giving what extra time they have to their own organizations.

MATURE LEADERSHIP

Those who have come into student groups have brought a mature leadership that far surpasses anything we have known in recent years. They have known what it means to take responsibility and they do not have to be reminded that others count on them to come through.

One of the encouraging aspects of the present campus scene, as far as our own denomination is concerned, is the increase in the numbers of those who are able to guide and counsel students and student groups.

STAFF WORKERS

In the past two years, largely with the help of the Postwar Emergency Program, we have been able to increase our staff of college and university Christian workers by eight full-time and twelve part-time persons. These are dull statistics, presented in this form, but in terms of personalities and places they are exciting figures. For they mean that at Harvard, Yale, Amherst, Pomona and Elon we have men who are ministers—able to lead in worship and in Christian action the men and women of these colleges who are of our Congregational Christian Fellowship and many others who find its way and purpose challenging to them. At state universities—Iowa, Maine, California, Minnesota, Connecticut, Missouri—we are able to demonstrate the right and duty of the Protestant church to influence the thought and life of students and faculty alike.

In New York and New England, we have been able to strengthen the work of the Student Christian Movement by adding to its staff of workers men of wide experience in united Christian advance. At state colleges in Michigan and California we are joining with other denominations to provide for students an opportunity to explore the possibilities of a new type of churchmanship which will see the place of denominational groups within the united Church of Christ at work in the community.

The work these men and women are doing, the thought and worship and service of students, the impact of the Christian church on higher education —these all demand far more specific statement than can be given here.

SECULARISM

There is one great issue that can be stated and must be brought to your attention, however inadequate may be its treatment. It is important for you to know that higher education is becoming not less but more secular, not less but more technical, not less but more specialized. There are encouraging signs of creative thinking here and there, but on the whole the trend of the postwar period is unmistakable. It is toward an education which will be even less adequate to solve our social and spiritual problems than ever before. Put over against that, however, the fact that many students and teachers are becoming extremely sceptical about the final worth of this kind of educa-

Army's huge Dibble General Hospital has been transformed into homes for veterans at Stanford

tion. Here and there, strange things are happening. Scientists and engineers are asking their colleagues to consider what tragedies they are preparing if human and social values are not being lifted high above efficiency and productivity. These are prophetic voices and they are few in number, but they may portend the future.

TASK OF THE CHURCH

In the face of this growing secularism in so much of higher education, and sensitive to the rebellion against it on the part of a few, the church has a very compelling task. It is not simply the task of providing a religious ministry for its own young people in college, though that is essential and always will be. It is the far greater and more difficult task of contributing to the change that must come in the whole direction and purpose of this great enterprise we call higher education.

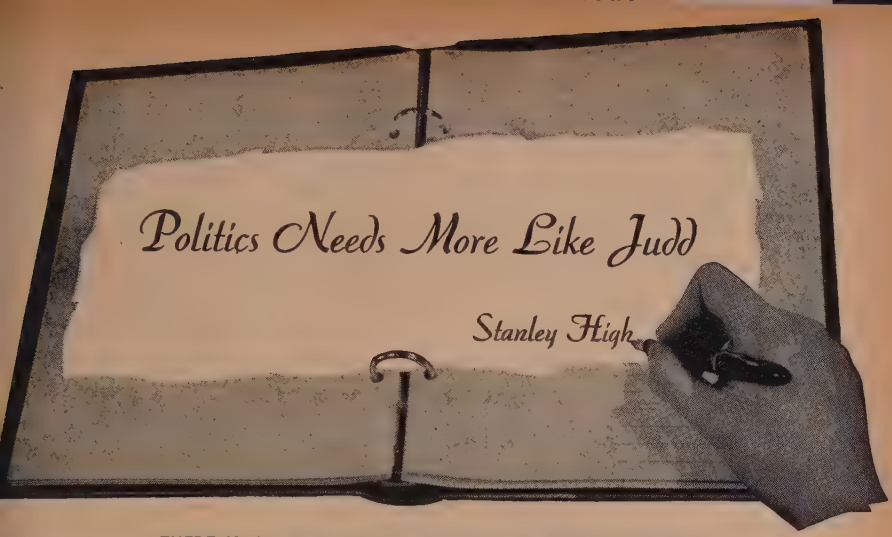
By a combination of preaching, worship, study and action, Christian groups must allow the light of the Christian faith to illuminate the life of the university. Students by themselves can do a great deal but they cannot even begin to do this job alone. They need the help and support of the whole fellowship of which they are a part. They need, specifically, the help of trained men and women who can bring to their ministry not only a devotion to persons but an ability to discern what is important and what is not. They need the support of churches whose members are convinced that education is a social process which is of the utmost importance to the future of all our institutions—including the church. They need, and deserve, the trust of men and women everywhere who understand the need for radical thinking, Christian thinking about education.

For these reasons, our denomination must continue the work it has begun in the colleges and universities, in the veterans' centers and the trailer camps. For we have not only the future health and strength of the church to consider, but the direction and purpose of those institutions which the church did more than most of us realize to establish: the colleges and universities of the nation.

Dr. Hyslop is Minister of Student Life, Division of Christian Education, the Board of Home Missions.

Illustrations, pages 48 and 49, by Acme, Black Star and courtesy of Marietta College; pages 50 and 51, by Acme and courtesy of Piedmont College.

One of twenty-two dormitories at Willow Run Village where J. Edgar Edwards is the minister



THERE IS A NEED FOR CHRISTIAN LEADERSHIP IN POLITICS

In an America which too seldom expects to find crusaders among politicians or prophets among Congressmen, Congressman Walter Judd is a crusading, prophetic exception.

The voters of Minnesota's Fifth Congressional District elected Walter Judd to Congress before he had been a resident of the District long enough to vote in it. Today, he has an influence outside Congress equalled by few, if any, Congressmen. When word goes around that Judd is to speak, Representatives crowd the floor as for no other member.

MISSIONARY DOCTOR

Professionally, Judd is a doctor and a former foreign missionary. Ten of the seventeen years previous to his election he had lived outside the United States. Prior to his first campaign he had never made a political speech in his life.

He did not choose to run for Congress. He was propelled into running in 1942 by civically stirred-up citizens of Minneapolis: door-bell ringing, letter-writing, buttonholing political amateurs. He frankly announced that he would be guided, if sent to Washington, "not by what I think any individuals or groups want me to do but, solely, by what, in the light of the facts and by my own conscience, I think ought to be done."

Beating the well-established, smoothly running Minneapolis Republican machine, Judd and his embattled amateurs won the nomination. Then he won the election. He has been twice re-elected.

HIS CONVICTIONS

Among the influences which shaped Judd's convictions and help to account for Judd, are a map of the missionary journeys of St. Paul; a talk about the parable of the Rich Young Ruler; a torn copy of *The Reader's Digest*, three months' old when he got it; a piece of shrapnel which Judd removed from the body of a dying young Chinese; a telephone call, late one afternoon in Minneapolis, from a man he scarcely knew, who said: "Dr. Judd, the time has come for you to put up or shut up."

In Rising City, Nebraska (pop. 400) where forty-eight years ago

Judd was born, the Congregationalists could not afford a regular preacher. But his mother, a New Englander, kept the Sunday School going. The map of St. Paul's missionary journeys was on the wall of the room in which Judd, in kindergarten and with his mother for teacher, started Sunday School. It was there when, with his mother still his teacher, he finished high school.

"I don't remember that my mother used that map very often," Judd says, "but Sunday after Sunday, year after year, there it was—the world staring me in the face."

A CAUSE

It may be because, in high school, though he was at the top in his studies he was near the bottom in deportment, Judd's parents, in his senior year, permitted him to attend a YMCA Older Boys' Conference in Lincoln, Nebraska. He doesn't remember anything about that conference except the talk, by the last speaker at the last session, about the Rich Young Ruler. Much of that speech he can still repeat after thirty years: "the story of a young man who had everything—except courage enough to put a Cause before himself. Instead of helping to make history, he walked out of it—and became history's greatest Quitter."

The next morning at the breakfast table back in Rising City, Judd told his dubious family that he had found a Cause: he had resolved to be a medical missionary.

After working his way through the University and its Medical School, from which he graduated in 1923, he went to China in 1925—to a mission hospital twelve days' river-journey from the coast of Southern Fukien Province. The area was infested with bandits, Communists and malaria. He escaped the bandits and the Communists—several times by narrow margins. But forty-six malarial attacks nearly killed him and, in

Congressman Walter H. Judd, Minnesota

1931, forced him to return to the U.S. When he went back to China, in 1934, it was to head a hospital in Fenchow in the malaria-free hills of Shansi Province.

The Japanese, meanwhile, had invaded Manchuria, marched south of the Great Wall and captured Peiping. While in the U.S., studying at the Mayo Clinic at Rochester, Minnesota, Judd—wherever he could get an audience within week-end reach of travel by jalopy—had warned that this was no "incident"; that Japan was embarked on one of the great aggressions of history; that, by fueling the war machine with which Japan was visiting destruction on the Chinese, the U.S. was also preparing an inevitable attack upon itself. What he saw when he returned to China confirmed his fears and kindled his wrath.

Fenchow, 400 miles southwest of Peiping, was in Japan's line of march to the Yellow River. As its armies advanced, the mission compound became a haven for fleeing Chinese—as many as 2,000 of them at a time. The hospital filled with men, women

and children—their bodies torn by American scrap-iron, processed into Japanese shrapnel.

One day, early in 1938, *The Reader's Digest*, three months old, reached Fenchow. In that issue Judd read the condensation of a letter to the *New York Times* by Henry L. Stimson, former Secretary of State: "Shall We Keep on Helping Japan?"

"Is the condition of our statesmanship so pitifully inadequate," asked Mr. Stimson, "that we cannot devise simple means of international cooperation which would stop our participation in this slaughter? In our recent efforts to avoid war we are trying to put peace above righteousness. We have thereby gone far toward killing the influence of our country in the progress of the world. At the same time, instead of protecting, we have endangered our own peace."

Those were precisely the things which Judd, sewing up Chinese bodies and watching and watched by the Japanese, had been burning to say to his countrymen. Perhaps, now, they would listen.

Then one day a Chinese soldier, about seventeen years old, was brought to Judd's hospital, carried on a door by two Chinese farmers. Wounded in a bombardment near Peiping and his wound untended, he had been carried that way, village to village, for sixty days. Judd saw the boy die.

Fenchow, repeatedly shelled and bombed, was captured in February, 1937. Thereafter, Judd got a close-up of Japan's war machine and of the Japanese war mentality. He stayed on for five months under the Japanese, until he was able to put the hospital in order and bring in large quantities of medical supplies to guarantee that it would carry on.

That night he wrote a letter of resignation to his mission board. "I have no delusions that I will be able to change the course of history as soon as I land," he said. "It is not that I think I can accomplish so much as that I have to *try* my hardest at it in order to get at peace with my conscience."

As he began to write, he put in front of him the piece of shrapnel he had removed from the body of the dying Chinese soldier. For more than two years, while he single-handedly campaigned to arouse America, he was to carry it in his pocket.

"Whenever I got overly discouraged and felt like giving in," he says, "I'd just reach in my pocket for that bit of shrapnel."

NATION-WIDE CAMPAIGN

Judd and his wife, who had come home with their children before the city was captured, figured they could finance his campaign for one year by using savings and a legacy of $1,000 left him by his grandfather. Though more than half his speeches were free and most of his "honorariums" for ten and twenty-five dollars, they financed it for more than two years. Calling on Americans to boycott Japan now or give up their sons later, Judd, in that time, made 1,400 speeches in forty-six states.

"When Judd speaks," says a Republican Congressional colleague, "he lays a problem out as if on an operating table, then dissects it so no one can fail to see every part of it. And he says what he says so that no one can fail to be stirred."

But Judd's eloquence was no match for America's unconcern. Toward the end of 1940, he realized it was too late to stop Japan by measures short of war. On a temporary basis and with no other plan than an eventual return to China, he took over a practice, early in 1941, in Minneapolis. But he continued to preach his warning message. He gave it from a Minneapolis pulpit one Sunday morning and that day it

was confirmed, in blood and disaster, at Pearl Harbor.

When, at a small luncheon at which Judd was present in the spring of 1942, an editor friend suggested that a good place to help win the war and to start to win the peace was the Fifth Congressional District and that a good way to start might be with Judd as candidate, he laughed it off. It was less funny when, a couple of evenings later a doctor friend, bringing with him a prominent young lawyer, both members of a club at which Judd had spoken that day, called to make the same suggestion.

"We aren't politicians," they said; "we're just citizens who are steamed up about getting better people in government. What we want from you isn't 'yes' or 'no,' but permission to find out whether anyone else feels the way we do."

"I've no intention to go into politics," said Judd, "and if I had, I couldn't be elected. But if you're foolish enough to want to nose around, go ahead."

The next week, the Minneapolis Junior Association of Commerce invited Judd to lunch.

HONEST GOVERNMENT

"We are the committee on Honesty and Efficiency in Government," they told him. "There's a Congressional election coming up and we are considering you."

Judd was still unconvinced when two other non-political groups made like appeals. Then, one day he got a 'phone call from a prominent Minneapolis business man.

"Look here," he said, "you've no right to go up and down our community telling us what our civic duty is and then, turn around, and refuse to do yours. You've got to put up or shut up."

Judd's campaign was a ward-heeler's joke. It started without money, organization or politicians. Its strength was the "Judd for Congress Volunteers"—beauticians, preachers, teachers, day-laborers, club women, young business men—who, save for voting, had never before lifted a political finger. There was even a group of "Volunteers" entirely made up of Judd's patients.

"We're sick and tired of one-cylinder statesmanship when there's a war on. We're sold on a man named Judd."

POSTWAR COLLABORATION

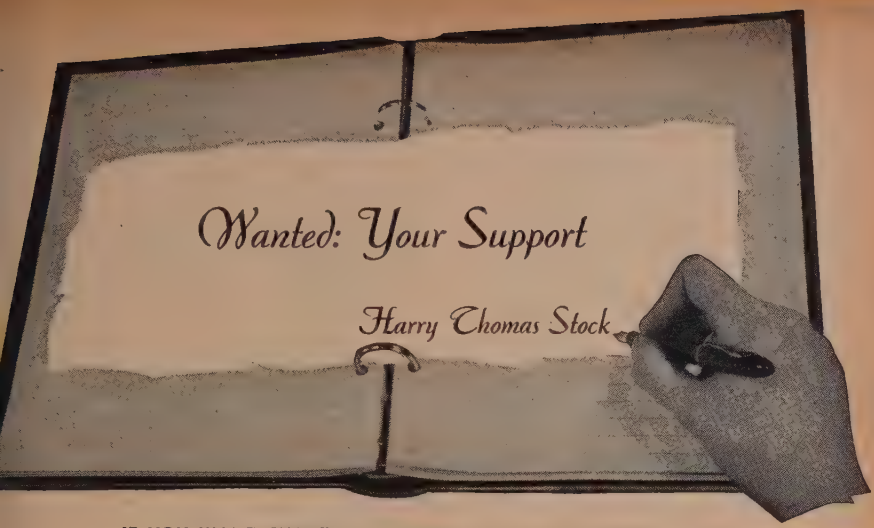
No other member of Congress speaks with such authority on Far Eastern affairs as Judd. His ten-point plan for the postwar treatment of Japan, outlined in 1943, became the basis for the policies of General Douglas MacArthur and our State Department. Before and during the San Francisco Conference, Judd was a leader of the campaign, in Congress and the country, to arouse American support for postwar world collaboration.

But Judd's leadership in Congress and, through his extensive speaking, in the country, rests, on something even more significant: his position as a politician who regards politics as a duty on behalf of better government and Congress as an opportunity to be, for his constituents, "not a mirror, but a window."

"Many members of Congress," said one of them recently, "think it is their job merely to reflect the opinions and prejudices of their constituents. But not Judd. He goes after the truth about both sides of an issue and he makes up his own mind. Then he tells his constituents and tries to inform and lead them—not simply be their echo."

Judd's Minnesota constituents like it. So, if they had a Judd, would most Americans.

Mr. High, a former editor of "The Christian Herald," is a well-known writer, lecturer and author.



IF YOU WANT CHRISTIAN COLLEGES YOU MUST SUPPORT THEM

If education is to fulfill its function, it must relate the student intelligently to his universe. To the Christian this means that the student shall learn something of the will of God as revealed in Christ and be committed to it.

This is not the purpose of state-controlled education. Nor is it an aim of many independent institutions of learning. Some question whether it is central in the program of church-related colleges. And college presidents ask whether their churches have lost their concern that there shall be strong colleges that are Christian in purpose. Most of our church-related colleges would be extinct if they had depended upon the churches for financial support.

TRULY CHRISTIAN

The character of a college is determined by the president, the trustees, the faculty and the community. The presidents of all of the colleges related to our Division of Christian Education want the life of their campuses to be truly Christian. But the present-day president is overborne with the necessity of raising large sums of money. He is allowed too little time to devote to education, or to influence the lives of faculty and students as the long-remembered presidents of other days did.

TWO COMMUNITIES

The church-related college serves two communities and is a product of both. One is the Christian fellowship which has no geographical boundaries, the church which gave the college birth but which has lately left the college to shift for itself. The second is the total geographical community in which the institution is located, from which most of its students come, the source of much of its financial support. If local friends of other faiths, or related to no church, show more interest in the college than do the leaders of its own household of faith, is it strange that these friends are elected as trustees? But, unless the boards of our church-related colleges consist of persons who are deeply concerned with Christian education, is there any guaranty that these colleges will continue to be Christian?

Congregational Christian churches

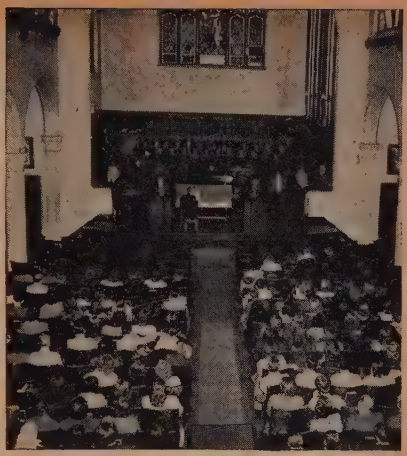
have not sought to own or control their colleges. They have had no desire to make these institutions narrowly or exclusively denominational. But if Christian higher education is to be available to our young people, there must be colleges which are frankly and continuously Christian.

CHURCH FRIENDS

Our church-related colleges need more friends among our churches. We need once again to recognize what powerful agencies of evangelism the colleges may be. Pastors and laymen need to be aware of the difficult problems the presidents face, and to appreciate and encourage the efforts being made to provide a Christian type of education. A steady flow of church support would release much of the energy of these men for the distinctly educational and religious work of their office. Unless the wider Christian community befriends our Christian colleges, must they not rely more and more upon the general secular community? And will the result not be that the

college takes on the secular aspects of that community?

These institutions were founded by foresighted Christians, concerned for the welfare of the young people of their time and of future generations. They wanted to educate intelligent



Left, personalized education under mature and Christian teachers is a major value of church-related colleges. Center, Memorial Arch at Oberlin in memory of our missionaries martyred in China in 1900. Lower left, some candidates for Christian ministry at Doane. Upper right, a vesper service in Herrick Chapel at Grinnell

Christian citizens for a changing civilization and qualified leaders for our churches. Members of the churches gave generously to the older colleges and to those that sprang up as the frontier moved westward. Much that is best in our national history and in American church life can be traced to these educational institutions. Never was their influence more needed than now.

TIME OF OPPORTUNITY

This is the time of their great opportunity when hosts of young people and veterans crowd their campuses. It is the hour of opportunity for the church. If our Fellowship will support the colleges, at the same time making it clear that the church expects a distinctly Christian type of higher education, we shall have a chain of strong colleges to which we may send our young people with enthusiasm—colleges which meet the highest academic standards and which are Christian in purpose and program.

Dr. Stock is General Secretary of the Christian Education Division of our Board of Home Missions.

Illustrations, pages 58 and 59, by Monkmeyer and courtesy of Oberlin College, Doane College and Grinnell College.

FLASH News

FOR YOUR INFORMATION

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SERMON ILLUSTRATIONS

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CALENDAR NEWS ITEMS

THIS MONTHLY NEWS FLASH FEATURES PROJECTS ACHIEVED BY INCREASED APPORTIONMENT GIVING FOR THE POSTWAR EMERGENCY PROGRAM. FOR NEWS ON THE WORK OF THE COMMITTEE FOR WAR VICTIMS AND RECONSTRUCTION, SEE "LEST WE FORGET."

Dr. Jean Davis at Pierce College. A grant of $900 from the Postwar Emergency Program, through Increased Apportionment Giving, has made it possible for our American Board for Foreign Missions to provide the round trip travel expenses to Greece of Dr. Jean Davis of Wells College, who made the generous offer to give her services to Pierce College, Athens, during her sabbatical leave.

Dr. Davis is Professor of Sociology and Economics at Wells College and is admirably qualified to give much needed help to Pierce College at this moment. The college is training Greek girls to meet the most urgent needs in Greece today. One of these needs is for young women qualified for social service, because of the many postwar social problems in Greece.

In addition to giving her specialized experience to Pierce College, Dr. Davis herself has been like a breath of fresh air to the overworked American and Greek staff members of the college. The Greek members of the staff, who carried on throughout the war and occupation period, needed the "lift" which Dr. Davis could give. From all accounts she is meeting this need and accepting the difficult living conditions in Greece today with admirable spirit.

A Vocational Building for Fessenden. When 160 eager students had to be turned away last September from Fessenden Academy in Florida, our American Missionary Association said, "This must not happen again! Room must be found for all who come, and equipment must be provided to give them what they come for!"

In spite of the many demands being made upon the Postwar Emergency Program, the Board of Home Missions sensed so keenly the need at Fessenden that $60,000 was set aside for a vocational building. The State of Florida has made Fessenden the approved school for vocational training for older Negro veterans. They are crowding the doors for admittance, and a total of $35,000 has been advanced for the building.

To a great group of intelligent, talented youth who hope wistfully to take their rightful place among the free citizens of our land—and to count for something—this grant from the Increased Apportionment Giving section of our Postwar Emergency Program makes all the difference!

Repairs on Instituto Colon, Guadalajara. You would be amazed and immensely pleased to step through the big entrance into the courtyard of the Instituto Colon, the building of the Girls' School in Guadalajara, Mexico, of which Margarita Wright of our American Board for Foreign Missions is the principal.

The school is overflowing with pupils who can now be taken care of properly because of the repairs which have been made. A school building does not make a school but a dilapidated building and equipment can ruin the morale and standards of the best teachers. We are grateful for the funds from the Postwar Emergency Program, through Increased Apportionment Giving, which have enabled us to get this great school on its highway again.

A "High Potential" Church in Tonawanda, New York. Wartime displacement of people caused housing conditions of unparalleled difficulty in many industrial areas.

The Tonawanda residential area on the north edge of Buffalo sprang up almost overnight, and was without any church. The Reverend M. Huyett Sangree has been called by the New York State Conference to be pastor of a Congregational Christian church for this area. At present, the congregation meets for worship in a cemetery chapel, and the church school meets in homes of the parish.

From $200,000 assigned in the Increased Apportionment Giving section of our Postwar Emergency Program for such war-born churches, a grant of $4,000 (plus a somewhat larger loan) has been made to the Church of the Nativity (Congregational) for its initial building.

Evangelical Schools and Colleges in the Philippines. One of the amazing developments in the Philippines since the defeat of Japan has been the springing up of new schools and colleges, and the reopening of old ones with larger enrollments than ever before. This had been in spite of the fact that in many cases school buildings have been destroyed, and in all cases they have been looted of practically everything that could be carried away.

The two reasons back of this movement are: *first*, education has been practically suspended during the war years and the Filipino people are determined to make up for lost time; *second*, the government is not now able to re-establish an effective educational system.

Under these conditions it seemed essential to the Philippine Federation of Evangelical Churches, of which we are a part, that a thorough-going survey be made of the educational situation, and that recommendations should be formulated for the guidance of missions and churches.

The Federation therefore appealed to the Boards for a grant to start an Association of Christian Schools and Colleges. It is their proposal that, once these schools and colleges are established, they themselves should meet the expenses of this Association, but as an emergency postwar measure they asked the Boards to make it possible for them to begin at once. The American Board for Foreign Missions has responded with funds made possible by the Postwar Emergency Program, through Increased Apportionment Giving —the Association has been formed—and it is now rendering very valuable service to the Christian educational enterprise.

ABOUT PEOPLE ABROAD

DOROTHY P. CUSHING

"FUSSBUNNY" GOES TO TURKEY. Little Sevil, shown here with Miss Dorothy G. Blatter of our Publication Department in Istanbul, Turkey, is the *first* Turkish child to read FUSSBUNNY in Turkish! Miss Blatter reports that the American Board Publication Department joined forces recently with a Turkish children's magazine and the U. S. Office of Cultural Coöperation to put on Turkey's *first* "Children's Book Week." Books for very small children have been practically nonexistent in Turkey up to now. Books, bringing the best in the culture of all nations, are indeed "bridges" of international good will.

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"RIDDLES" BACK AT WAI. They are very happy at Wai Hospital, India, because Miss Florence M. Ridley, R.N., affectionately known to her colleagues as "Riddles," is back on the job after six years of distinguished war service with the British army. Her name appeared in the New Year's Honor List as one of only two persons receiving the Royal Red Cross, First Class, Decoration. Usually the King himself presents this decoration, but since Miss Ridley is in India it probably will be given her by the Commander-in-Chief. Miss Ridley was born in England but trained at the Peter Bent Brigham Hospital, Boston, Mass.

●

LIFE'S BRIGHTER MOMENTS. It isn't *too* tough being an educator in India! The smiling gentleman with the garland of roses around his neck is Professor James M. Hess of American College, Madura, India, now on furlough with Mrs. Hess in the U.S.A. The girls are students at American College (which is coeducational) and

all five were evacuated from Burma during the war. Two trekked 1,500 miles through jungle to safety. Their families came originally from the Tamil community of South India.

●

MAN AT WORK! Devotions, breakfast by 5.45, and the long day has begun for Walter C. Tong back on Mindanao in the Philippines. Day after day is jammed with a variety of problems and jobs—a shipment of groceries comes in for the hospital; men and women come to talk over church and school problems; many plead for jobs; a sailor, sick in the hospital, asks for reading material; friction arises between workers and a mediator is needed—and always there is a session with typewriter (see above). Mrs. Tong and the children in the U.S.A. wait impatiently for the time to come when they can join Mr. Tong.

●

NEW DOSHISHA HEAD. Dr. Hachiro Yuasa, who needs no introduction to our readers, is the new President of Doshisha University in Kyoto, Japan, one of the greatest Christian Universities in the Orient. Dr. Yuasa relinquished this post in 1938 rather than yield to ultra-nationalistic pressure.

THE SOLUTION? While in many parts of India communal riots went on and blood was shed, at American College, Madura, India, students, Christians, Hindus and Moslems joined in worship in the chapel on September 2 when the Interim Government of India was inaugurated. Chaplain Edward L. Nolting took part in the service, as did Principal A. Ranjitham and all the students, regardless of creed.

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ALICE-IN-A-JEEP-IN-JAPAN. Miss Alice E. Cary on special duty in Japan does no deluxe traveling as the picture below proves. In December Miss Cary, with three other missionaries (one a woman), was given an audience with the Emperor. This is believed to be the first time women have been included in such a meeting with the exception of General Evangeline Booth. The group was not kept waiting. The Emperor came in, shook hands, and *everyone* sat down! "*No one* used to sit down in the presence of the Emperor!" writes Miss Cary. The Emperor carried on an informal conversation with his guests for some twenty minutes, expressing intelligent interest in the work of the missionaries and deep gratitude to America for the food sent to his starving people.

THE UNIT PLAN

WALTER A. GRAHAM, EXECUTIVE DIRECTOR, NATIONAL LAYMEN'S FELLOWSHIP OF THE CONGREGATIONAL CHRISTIAN CHURCHES

Spring is here and with the planting of seeds, bulbs, and plants of all kinds there is made manifest again one of the boundless truths that "whosoever shall lose his life for my sake, shall find it." The laws of nature, as the laws of God, are unchanging; sow and ye shall surely reap.

The thrill which men and women of the church have experienced in sharing a little of their material substance is real; satisfaction has come back to them more than threefold in the realization that they were stabilizing some who were less fortunate than themselves.

Among the opportunities offered the people of our Congregational Christian churches for sharing in the lives of their brethren, none has met with a more hearty response than the Unit Plan. When it was known that the members of the Original Plan of the Annuity Fund for Congregational Ministers faced a reduction in their pitiful annuities of $500 for a minister or $300 for a minister's widow, the denomination, and particularly the laymen of the denomination, rallied to their support. A project was set up to secure $1,200,000 in ten years, and thus to hold these annuities at their promised maximum.

Five of the ten years are past. The amount contributed toward the goal of $1,200,000 is $824,580.36. In half the allotted time we have gone more than two-thirds the way toward our goal.

The success of the Unit Plan has been due to the assiduousness with which people, particularly laymen, in many of our churches and in all of our states have not only given individually, but by letters, personal invitations, telephone calls, automobile trips and other means have urged others to contribute.

Laymen, in sponsoring the Unit Plan, have realized that the matter of being a Christian is much more than giving lip service to a number of lofty ideals. Jesus, himself a layman and very much a man's man, gave verbal expression to these ideals in the Beatitudes and in numerous other sayings, but he also backed up his philosophy by healing, visiting, and other acts of ministering, of which our Unit Plan activities are most decidedly an integral part.

Too much emphasis should not be placed upon the verbal reaction of those people who have received the benefits from the Unit Plan; however, their gratitude has been just compensation for what little sacrificial giving most of us have done. With increased cost in every conceivable item of life, their income has remained unchanged and yet they continue to live and express gratitude for the little which we have given.

Need more be said to encourage those who have not given to give, to urge those who have given a little to give more, and the rest of us to analyze our own economic set-up and see if we cannot make room for more sharing? After all, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

All contributions toward the Unit Plan should be sent either to your state chairman or to 287 Fourth Avenue, New York City. Let's plan now to see to it that every quota for 1947 is overpaid long before 1947 has run its course.

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In coöperation with the Boston City Hospital and the Massachusetts Memorial Hospital, the department of Pastoral Psychology announces two summer school sessions—June 2 to July 4, and July 7 to August 15.

For further information write

VAUGHAN DABNEY, Dean

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August 4–28

Open to those who have a responsible relation to radio in their local communities. Everett Parker and Professor Ross Snyder, of the Seminary Faculty, Directors. Staff includes Buell Gallagher, Morton Wishengrad, Frank Papp, Elinor Inman, Ola Hiller, Davis Edwards. Sponsored by the Federated Theological Faculty of the University of Chicago and the Joint Radio Committee. Address inquiries to:

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